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THE  
VISHNU PURANA;  
A SYSTEM  
OF  
HINDU MYTHOLOGY AND TRADITION.  
TRANSLATED  
FROM THE ORIGINAL SANSKRIT,  
AND  
ILLUSTRATED BY NOTES  
DERIVED CHIEFLY FROM OTHER PURANAS,

BY THE LATE  
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ETC., ETC.

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# VISHNU PURANA.

## BOOK III.

### CHAPTER I.

Account of the several Manus and Manwantaras. Swárochisha, the second Manu: the divinities, the Indra, the seven Rishis, of his period, and his sons. Similar details of Auttami, Támasa, Raivata, Chákshusha, and Vaivaswata. The forms of Vishnú, as the preserver, in each Manwantara. The meaning of Vishnú.

\* MAITREYA.—The disposition of the earth and of the ocean, and the system of the sun and the planets, the creation of the gods and the rest, the origin of the Rishis, the generation of the four castes, the production of brute creatures, and the narratives of Dhruva and Prahláda, have been fully related by thee, my venerable preceptor. I am now desirous to hear from you the series of all the Manwantaras, as well as an account of those who preside over the respective periods, with Sakra, the king of the gods, at their head.

PARÁŚARA.—I will repeat to you, Maitreya, in their order, the different Manwantaras,—those which are past, and those which are to come.

The first Manu was Swáyambhuva; then came Swárochisha; then, Auttami;\* then, Támasa; then, Raivata;

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\* Some of my MSS. have Uttama. See note 2 at p. 5, *infra*.

then, Chakshusha: these six Manus have passed away. The Manu who presides over the seventh Manwantara, which is the present (period), is Vaivaswata, the son of the Sun.\*

The period of Swáyambhuva Manu, in the beginning of the Kalpa, † has already been described by me, together with the gods, Rishis, (and other personages) who then flourished.<sup>1</sup> I will now, therefore, enumerate the presiding gods, Rishis, and sons of the Manu, in the Manwantara of Swárochisha.<sup>2</sup> The deities of this period (or the second Manwantara) were the classes

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<sup>1</sup> The gods were said to be the Yamas (Vol. I., p. 109); the Rishis were Marichi, Angiras, &c. (Vol. I., p. 100, note 2); and the sons were Priyavrata and Uttánapáda (Vol. I., pp. 107, 108). The Váyu adds, to the Yamas, the Ajitas, who share with the former, it observes, sacrificial offerings. The Matsya, Padma, Brahma Puráttas, and Hari Vaúsa,‡ substitute, for the sons, the grandsons, of Swáyambhuva, — Agnídhra and the rest (Vol. II., pp. 101, 102).

<sup>2</sup> This Manu, according to the legend of his birth in the Márkañdeya Purána, § was the son of Swarochis, so named from the splendour of his appearance, when born, and who was the son of the nymph Varúthini, by the Gandharva Kali.|| The text, in another place, makes him a son of Priyavrata.¶

\* Compare the *Laws of the Mánavas*, I., 61, 62.

† The present Kalpa, the Váráha, from *vára*, 'boat'. See Vol. I., pp. 58, 59.

‡ Śl. 415.

§ Chapter LXIII.

|| I find Kála.

¶ See p. 11, note †; *pátra*. According to the *Bhágavata-purána*, VIII., I., 19, Swárochisha was son of Agni.

called Párvatas and Tushitas;<sup>1\*</sup> and the king of the gods was the mighty Vipaśchit.† The seven Rishis<sup>2</sup>

<sup>1</sup> The Váyu gives the names of the individuals of these two classes, consisting, each, of twelve. It furnishes, also, the nomenclature of all the classes of divinities, and of the sons of the Manus, in each Manwantara. According to the same authority, the Tushitas were the sons of Kratu:‡ the Bhágavata calls them the sons of Tushitá by Vedaśiras.§ The divinities of each period are, according to the Váyu, those to whom offerings of the Soma juice and the like are presented collectively.

<sup>2</sup> The Váyu describes the Rishis of each Manwantara as the sons, or, in some cases, the descendants, in a direct line, of the seven sages, Atri, Angiras, Bhírgu, Kaśyapa, Pulaha, Pulastya, and Vasishtha: with some inconsistency; for Kaśyapa, at least, did not appear, himself, until the seventh Manwantara. In the present series,|| Úrja is the son of Vasishtha; Stambha springs from Kaśyapa; Prána, from Bhírgu; Rishabha descends from Angiras; Dattoli is the son of Pulastya; Niśchara springs from Atri; and Arvarívat is the son of Pulaha. The Brahma Purána and Hari Vaníṣa ¶ have a rather different list, or, Aurva, Stambha, Kaśyapa,

\* We read, Vol. II., p. 27, after an enumeration of twelve names: "These, who, in the Chákshusha Manwantara, were the gods called Tushitas, were called the twelve Ádityas, in the Manwantara of Vai-vaswata." But our text, as now appears, places the Tushitas in the second Manwantara, not in the sixth: see p. 12, *infra*. Nor, according to the Váyu-puráṇa, were they Vishnú, Śakra, &c.

† The Bhágavata-puráṇa, VIII., I., 20, gives Rochana as the Indra of the second Manwantara or Patriarchate.

‡ Tushitá, according to the same authority, was their mother, as in our text, p. 17, *infra*.

§ So, rather, the Bhágavata appears to imply: VIII., I., 21.

|| Professor Wilson seems to have followed, here, his own MSS. of the Váyu-puráṇa, exclusively; and they must differ greatly from those to which I, after him, have access. Instead of Úrja occurs, in these MSS., what looks like a corruption of Turya or Úrva; for Prána, Drona; for Dattoli, Dattátri; for Niśchara, Niśchala; and, for Arvarívat, Dhávat.

¶ *Śl. 417.*

were Urja, Stambha,\* Prána, Dattoli,† Rishabha, Niś-

Prána, Bríhaspati, Chyavana, and Dattoli; but the origin of part of this difference is nothing more than an imperfect quotation from the Váyu Purána; the two first, Aurva and Stambha, being specified as the son of Vasishtha and the descendant of Kaśyapa, and then the parentage of the rest being omitted; to complete the seven, therefore, Kaśyapa becomes one of them. Some other errors of this nature occur in these two works, also from the same cause,—a blundering citation§ of the Váyu, which is named as their authority:

एते महर्षयस्तात् वायुप्रोक्ता महावताः ।

A curious peculiarity, also, occurs in these mistakes. They are confined to the first eight Manwantaras. The Brahma Purána omits all details of the last six; and the Hari Vaṁśa inserts them fully and correctly, agreeably to the authority of the Váyu. It looks, therefore, as if the compiler of the Hari Vaṁśa had followed the Brahma, as far as it went, right or wrong, but had had recourse to the original Váyu Purána, when the Brahma failed him. Dattoli is sometimes written Dattoni and Dattotri; and the latter appears to have been the case with the copy of the Hari Vaṁśa employed by M. Langlois, who || makes one of the Rishis of this Manwantara, "le pénitent Atri." He is not without countenance in some such reading; for the Padma Purána changes the name to Dattátreya, no doubt suggested by Datta-atri. Dattátreya, however, is the son of Atri; whilst the Váyu calls the person of the text the son of Pulastya. There can be no doubt,

\* Stamba is an equally common reading in my MSS.

† So read three of my MSS. Variants are Dattoni, Dattori, Dattobhi, Dattokti, Dantoli, Dantobhi, and Dambholi. See, further, Vol. I., p. 154, note †.

‡ In MSS. of the *Brahma-purána* I find Stamba and Dattoni. The Calcutta edition of the *Harivamśa* has Stamba, Kaśyapa, and Dattoni.

§ In *sl.* 418.

|| Vol. I., p. 38.

chara,\* and Arvarivat;† and Chaitra, Kimpurusha, and others were the Manu's sons.<sup>1</sup>

In the third period, or Manwantara of Auttami,<sup>2</sup> Su-

therefore, of the correct reading for the son of Pulastya is Datoli. ‡ (Vol. I., p. 154.)

The Váyu agrees with the text in these names, adding seven§ others. The Bhágavata has a different series.|| The Padma has four other names: Nabha, Nabhasya, Prasiti, Bhavana. The Brahma has ten names, including two of these, and several of the names of the Rishis of the tenth Manwantara. The Matsya has the four names of the Padma for the sons of the Manu, and gives seven others, Havíndhra, Sukrita, Múrti, Apas, Jyotis, Aya, Smrita (the names of the Brahma), as the seven Prajápatis of this period, and sons of Vasishtha. The sons of Vasishtha, however, belong to the third Manwantara, and bear different appellations. There is, no doubt, some blundering, here, in all the books except the Váyu and those which agree with it.

<sup>2</sup> The name occurs Auttami, Auttama, and Uttama. The Bhágavata ¶ and Váyu agree with our text (p. 11, *infra*), in making him a descendant from Priyavrata. The Márkañdeya calls him the son of Uttama,\*\* the son of Uttánapáda; †† and this appears to be the correct genealogy, both from our text and the Bhágavata.‡‡

\* One MS. gives Niśchira.

† The much more frequent lection known to me is Urvarivat.

‡ There is, I incline to think, room for very grave doubt as to both these points. See note † in p. 4, *supra*.

§ I do not count so many; and those that I find are very corruptly written.

|| At VIII., I., 20, it says there were seven, but names only Úrja and Stambha. Burnouf melts these two names into one.

¶ It calls him Priyávrata's son: VIII., I., 23.

\*\* LXXIX., 39. Auttama is the grandson's name, in the Márkañdeya-puráha.

†† LXXIX., 3. Surnchi is there said to be Uttama's mother. For the same parentage, see Vol. I., p. 159, of the present work.

‡‡ Not from the Bhágavata, certainly. See note ¶, in this page. As to our text, see note † at p. 11, *infra*.

śanti\* was the Indra, the king of the gods; the orders of whom were the Sudhámans,† Satyas, Sivas, Pradarśanas,: and Vaśavartins;‡ each of the five orders consisting of twelve (divinities). The seven sons of Vasishtha were the seven Rishis,‡ and Aja,|| Parasú,¶

<sup>1</sup> The Brahma and Hari Vamśa\*\* have, in place of these, the Bhánuṣ; but the Váyu and Márkaṇdeya†† concur with the text.‡‡

<sup>2</sup> All the authorities agree in this; but the Brahma and Hari Vamśa§§ appear to furnish a different series, also; or even a third, according to the French translation: ||| ‘Dans le troisième Manwantara parurent, comme Saptarchis, les fils de Vasichtha, de son nom appellés Vásichíhas, les fils d’Hiraṇyagarbha, et les illustres enfans d’Oūrdja. The text is:

वसिष्ठपुत्राः सप्तासन्नासिष्ठा इति विश्वताः ।  
हिरण्यगर्भस्य सुता और्जीं ॥ नाम सुतेजसः ॥

The meaning of which is: “There were (in the first Manwantara) seven celebrated sons of Vasishtha, who (in the third Manwantara) were sons of Brahmá (i. e., Rishis), the illustrious posterity

\* Satyajit, according to the *Bhágavata-purána*, VIII., I., 24.

† Five MSS. have Swadhámans.

: Pratardanas represents the reading of two MSS.

‡ Three MSS. exhibit Vaśavartins. Professor Wilson put “Vasavertis”.

|| In three MSS. Prajas occurs.

¶ A single MS. reads Parabhu.

\*\* Śl. 825.

†† In my three MSS. I find Pratardanas, as in the Calcutta edition, instead of Pradarśanas. The Calcutta edition, at variance with my copies, has Swadhámans, for Sudhámans.

‡‡ The *Bhágavata-purána*, VIII., I., 24, names the Satyas, Vedaśrutas, and Bhadras. Also see note \* at p. 17, *infra*.

§§ Śl. 422.

||| Vol. I., p. 38.

¶¶ The Calcutta edition reads ऊर्जीं.

Divya, and others were the sons of the Manu.<sup>1</sup>

The Surúpas,\* Haris, Satyas, and Sudhíś† were the classes of gods, each comprising twenty-seven, in the period of Támasa, (the fourth Manu).<sup>2</sup> Síbi‡ was the

of Úrjá. We have already seen that Úrjá was the wife of Vasishta, by whom she had seven sons, Rajas," &c. (see Vol. I., p. 155), in the Swáyambhuva Manwantara; and these were born again, as the Rishis of the third period. The names of these persons, according to the Matsya and Padma, are, however, very different from those of the sons of Vasishta given in Vol. I., p. 155, or, Kaukuñdhi, Kuruñdi, Dálbhya, Śankha, Praváhita, Mita, and Sammita. §

<sup>1</sup> The Váyu adds ten other names to those of the text. The Brahma gives ten altogether different. The Bhágavata || and Padma have, each, a separate nomenclature.

<sup>2</sup> Of these the Brahma and Hari Vamśa¶ notice only the Satyas; the Matsya and Padma have only Sádhyas. The Váyu, Bhágavata,\*\* Kúrma, and Márkañdeya†† agree with the text.

<sup>3</sup> He is the son of Priyavrata, according to the text, §§ the Váyu, &c. The Márkañdeya §§ has a legend of his birth by a doe;

\* One MS. has Swartipas.      † Swadhíś is the reading of one MS.

‡ Sikhi is, in my MSS., almost as common a lection. And herewith agrees the Márkañdeya-purána, LXXIV., 58. Tríśikha is the name in the Bhágavata-purána, VIII., I., 28.

§ I have put Dálbhya for "Dalaya", on manuscript authority. The Bhágavata-purána, VIII., I., 24, names only Pramada, out of the seven; and he is not of the family as detailed in IV., I., 41, 42. See Vol. I., p. 155, note 3.

|| VIII., I., 23: Pavana, Sínjaya, Yajnahotra, and others unnamed.

¶ Śl. 427.

\*\* I find—VIII., I., 28, 29—the Satyakas, Haris, Viras, and Vaidhítis.

†† LXXIV., 57.

§§ See p. 11, note ‡, *infra*; also notes ¶ and §.

§§ Chapter LXXIV.



Indra, also designated by his performance of a hundred sacrifices, (or named Śatakratu\*). The seven Ṛshis were Jyotirdháman, Pŕithu, Kávya, Chaitra, Agni, Vanaka,† and Pívara.<sup>1</sup> The sons of Támasa were the mighty kings Nara, Khyáti, Sántahaya, Jánujangha, and others.<sup>2</sup>

and, from his being begotten in dark tempestuous weather (तमस), he derives his name. §

<sup>1</sup> Severally, according to the Váyu, the progeny of Bhṛigu, Kaśyapa, Angiras, Pulasty, Atri, Vasishtha, and Pulaha. There is considerable variety in some of the names. Thus, the Matsya has Kavi, Pŕithu, Agni, Akapi, Kapi, Jalpa,|| Dhimat. The Hari Vaṁśa ¶ has Kávya, Pŕithu, Agni, Jahnu, Dhátrī,\*\* Kapivat, Akapivat. For the two last the Váyu reads Gátra and Vanapítha. The son of Pulaha is in his place (Vol. I., p. 155, note 1),—Aravarivat or Vanakapivat. Gátra is amongst the sons of Vasishtha (Vol. I., p. 155). The Váyu is, therefore, probably, most correct, although our text, in regard to these two denominations, admits of no doubt: †† अभिवृतकस्तथा पीवरस्। ‡‡

<sup>2</sup> The Váyu, &c. agree with the text; the Váyu naming eleven. The Brahma, Matsya, and Padma have a series of ten names, Sutapas, Tapomúla, &c., of which seven are the Ṛshis of the twelfth Manwantara. §§

\* This parenthesis was supplied by the Translator.

† Five of my MSS. read Varada. Two of my MSS. of the *Mirkandeyapurána* have Vanaka; the third, Varuṇa. The Calcutta edition, LXXIV., 59, gives Valaka.

‡ In one MS. is Sántihaya; and, in one, Sántihavya.

§ The *Bhágavata-purána*, VIII., I., 27, represents him as brother of Uttama.

|| Corrected from the printer's "Salpa". ¶ *Śl.* 426.

\*\* The Calcutta edition has Janyu and Dháman.

†† See, however, note † in this page.

‡‡ The *Bhágavata-purána*, VIII., I., 28, names Jyotirdháman only.

§§ Agreeably to the *Bhágavata-purána*, VIII., I., 27, they were ten in number, of whom it specifies Pŕithu, Khyáti, Nara, and Ketu.

In the fifth interval, the Manu was Raivata;<sup>1</sup> the Indra was Vibhu; the classes of gods, consisting of fourteen each, were the Amitábhás, Abhútarajasas,\* Vai-kuńthas, and Sumedhasas;<sup>2</sup>† the seven Rishis were

<sup>1</sup> Raivata, as well as his three predecessors, is regarded, usually, as a descendant of Priyavrata. † The Márkańdeya§ has a long legend of his birth, as the son of King Durgama by the nymph Revati, sprung from the constellation Revatí, whom Ritavách, a Muni, caused to fall from heaven. Her radiance became a lake on Mount Kumuda, thence called Raivataka; and from it appeared the damsel, who was brought up by Pramucha Muni. Upon the marriage of Revati, the Muni, at her request, restored the asterism to its place in the skies.

<sup>2</sup> The Brahma inserts, of these, only the Abhútarajasas, with

\* Two MSS. have Ábhútaramas; two, Ábhútarayas; both which words look very like depravations of the reading in all my other copies, to-wit, Ábhútarajas. The ordinary reading of the line containing this term is:

अभिताभाभूतरजा वैकुण्ठः ससुमेधसः ।

That the first two names must be taken as welded into a compound embodying Ábhútarajas is attempted to be shown in note || in the next page. See, further, note ¶, p. 17, *infra*. And hence the "Abhútarajasas" – *i. e.*, Abhútarajases – of Professor Wilson may be open to correction, as regards its first syllable. Moreover, on the assumption that his MSS. were like mine, he has substituted the longer ending of the word for the shorter. See Vol. II., p. 101, note \*; and p. 107, note †.

The Sanskrit scholar will have noticed, that, other considerations permitting, the line just quoted might yield Bhútarajas. The reading, unquestionably, of the *Bhágavata-puráńa*, VIII., V., 3, omits the vowel at the beginning. It is Bhútarayas; and it involves a corruption, I take it, as to its *y*, such as we have in Ábhútarayas. The Márkańdeya-*puráńa*, LXXV., 71, has, in my three MSS., Ábhútanayas or Bhútanayas, which, as could be shown, may easily have grown out of Ábhútarajas. The Calcutta edition exhibits Bhúpatis!

† In the singular, Sumedhas. Three MSS. agree in reading Susameihases.

‡ The *Bhágavata-puráńa*, VIII., V., 2, calls himuterine brother of Támasa. And see p. 11, note ‡, *infra*.

§ Chapter LXXV.

Hirañyaroman, Vedaśrī,\* Úrdhwabáhu, Vedabáhu,† Sudháman,‡ Parjanya, and Mahámuni.<sup>1§</sup> The sons of the remark, that ‘they were of like nature (with their name):’||

**देवाश्चाभूतरजसस्तथाप्रकृतयः स्मृताः ।**

i. e., they were exempt from the quality of passion. M. Langlois,¶ in rendering the parallel passage of the Hari Vanísha,\*\* has confounded the epithet and the subject: ‘dont les dieux furent les Praçritis, dépourvus de colère et de passion.’ He is, also, at a loss what to do with the terms Páriplava and Raibhya, in the following passage, पारिष्वस्थ रैभ्यस्,†† asking: ‘Qu'est-ce que Páriplava? qu'est-ce que Rêbhya?’ If he had had the commentary at hand, these questions would have been unnecessary: they are there said to be two classes of divinities: पारिष्वस्थ रैभ्यस् देवता-गणविशेषी ॥‡‡

<sup>1</sup> There is less variety in these names than usual. §§ Vedabáhu

\* Devaśrī, according to a single MS.

† In three MSS., Devabáhu.

‡ Two MSS. have Swadháman.

§ The Bhágavata-purána, VIII., V., 3, says that they were, with others, Hirañyaroman, Vedaśiras, and Úrdhwabáhu.

|| The Sanskrit allows us to take the word as Ábhútarajases; meaning, perhaps, ‘endowed with activity—*rajas*—as far as that possessed by the Bhútás.’ See Vol. I., p. 83; and Vol. II., p. 74, note 2.

The Váyu-purána speaks of the Amritábbas and Ábhútarajas:

**अमृताभाभूतरजा वैकुण्ठाः ससुमेधसः ।**

For, just below this, it has the line:

**स्वेतानीह नामानि आभूतरजसं विदुः ।**

On now comparing note \* in the last page with note ¶ at p. 17, *infra*, it will be seen, that the gods under discussion were characterized by their possession, not want, of activity. In the latter passage here referred to, all Professor Wilson's MSS., including those now at Oxford, have, like my own, संभूतो राजसैः, or else संभूतो मानसैः.

¶ Vol. I., p. 39.

\*\* Sl. 432:

**देवाश्चाभूतरजसस्तथाप्रकृतयोऽपरे ।**

†† Sl. 432.

‡‡ Of the gods of the fifth Manwantara the Bhágavata-purána, VIII., V., 3, 4, particularizes the Bhútarayas and Vaikuńthas only. See note \* in the preceding page.

§§ See the Márkańdeya-purána, LXXV., 73, 74.

Raivata were Balabandhu, Susaínbhávyá,\* Satyaka, and other valiant kings.†

These four Manus, Swárochisha, Auttami,‡ Támasa, and Raivata, were all, descended from Priyavrata, who, in consequence of propitiating Vishnú by his devotions,§ obtained these rulers of the Manwantaras for his posterity.

Chákshusha was the Manu of the sixth period,<sup>1</sup> in

is read Devabáhu; Sudháman, Satyanetra; and Mahámuni, Muni, Yajus, Vásishtha, and Yadudhra. According to the Váyu, those of the text are, respectively, of the lineage of Angiras, Bhírgu, Vasishtha, Pulasta, Atri, Pulaha, and Kaśyapa. There is considerable variety in the names of the Manu's sons.

<sup>1</sup> Chákshusha; according to the best authorities, descended from Dhruva (see Vol. I., p. 177): but the Márkañdeya has a legend of his birth as the son of a Kshattriya named Anamitra; of his being exchanged, at his birth, for the son of Viśránta Rája, and being brought up, by the prince, as his own; of his revealing the business, when a man, and propitiating Brahmá by his devotions, in consequence of which, he became a Manu. In his former birth, he was born from the eye of Brahmá, whence his name, from Chakshus, 'the eye.'||

\* Saimbhávyá is the reading of five MSS.; Swasaínbhávyá, that of one.

† Only Arjuna and Baliyindhya are named in the *Bhágavata-purána*, VIII., V., 2.

‡ Uttama, as before, is here a variant. The *Vishnú-purána* is at odds with itself, if it here derives Auttami from Priyavrata,—not from Uttánapáda. See Vol. I. p. 159: also, p. 5, note ¶; p. 7, note 3; p. 8, note §; p. 9, note ‡, *supra*.

"Descended from Priyavrata" translates प्रियव्रतान्वयः; and "for his posterity", उत्तानपादः. We may render: "one in lineage with Priyavrata"; but hardly, considering the context, "as his kindred", instead of "for his posterity". Uttánapáda and Priyavrata were brothers.

§ *Tapas*, 'austerity'. || Compare the *Bhágavata-purána*, VIII., V., 7.

which the Indra was Manojava:<sup>\*</sup> the five classes of gods<sup>†</sup> were the Ádyas,<sup>‡</sup> Prastútas,<sup>§</sup> Bhavyas, Pŕithugas,<sup>||</sup> and the magnanimous Lekhas, eight of each:<sup>¶</sup> Sumedhas, Virajas, Havishmat, Uttama, Madhu,<sup>\*\*</sup> Abhimáman,<sup>††</sup> and Sahishnú were the seven sages.<sup>¶</sup> The kings of the earth, the sons of Chákshusha, were the

<sup>\*</sup> The authorities agree as to the number, but differ as to the names; reading, for Ádyas, Áryas and Ápyas;<sup>‡‡</sup> for Prastútas, Prabliútas and Prasútas; for Pŕithugas, Pŕithukas and Pŕithusas; and, which is a more wide deviation, Ríbbhus for Bhavyas. M. Langlois<sup>§§</sup> omits the Prasútas, and inserts Divaukasas<sup>¶</sup>; but the latter, meaning ‘divinities,’ is only an epithet. The Hari Váimśa ||| has:

आत्मा: प्रसूता भूभवः पृथगात् दिवीकासः । ॥

लेखा नाम महाराज पञ्च देवगणाः सुनाः ॥

The comment adds: दिवीकास इति सर्वेषां विश्वषणम् ।

<sup>†</sup> The Váyu reads Sudháman,<sup>\*\*\*</sup> for the first name; Unnata,<sup>‡</sup> for Uttama; and Abhimána, for Abhináman.<sup>†††</sup> The latter occurs

\* Mantradruma: *Bhágavata-purána*, VIII., V., 8.

† See note \* at p. 3, *supra*.

‡ One MS. has Áryas.

§ This reading is in none of my MSS. Two have Prasítas; all the rest, Prasútas. || Three MSS. have Pŕithugas.

¶ See p. 3, note \*, *supra*.

\*\* Maru is in one MS.

†† Every one of my MSS. has Atináman.

‡‡ The *Bhágavata-purána* names the Ápyas only, of all the gods of this Patriarchate.

§§ Vol. I., p. 39.

||| *Śl.* 437.

¶¶ The Calcutta edition has आत्मा:, प्रसूता:, and पृथगात्.

\*\*\* And so does the *Hariváimśa*, *sl.* 435.

††† The *Márkandéya-purána*, LXXVI., 54, has, in one of my three MSS., Unnata, as against Uttama in the other two; and so has the Calcutta edition, with which they all concur in reading Atináman.

powerful Uru,\* Puru,† Śatadyumna, and others.‡

The Manu of the present period is the wise lord of obsequies,§ the illustrious offspring of the Sun. The deities are the Ádityas,|| Vasus, and Rudras:¶ their sovereign is Purandara. Vasishtha, Kaśyapa, Atri, Jamadagni, Gautama, Viśwámitra, and Bharadvája are the seven Rishis; and the nine pious sons of Vaivaswata Manu are the kings\*\* Ikshwáku, Nabbaga,†† Dhṛishta,‡‡ Śaryáti,§§ Narishyanta, Nábhanidishṭa,¶¶

---

also Abhinámin (Matsya) and Atináman (Hari Vanísha¶¶). The latter

\* Here—as in Vol. I., p. 177—I have corrected the Translator's "Uru".

† Para is the worthless reading of two MSS.; and as many have Púru, the ancient form of the name. See Vol. I., p. 177, note †.

‡ Those named in the *Bhagavata-purána*, VIII., V., 7, are Puru, Purusha, and Sudyümnna.

§ Śráddhadeva; often taken as a proper name. Vaivaswata is intended. See p. 2, *supra*.

|| See Vol. II., p. 27, for their names.

¶ Add 'etc.' And see p. 15, note ¶, *infra*.

\*\* See Book IV., Chapters I.—V., where I return to these kings.

†† Three MSS. have Nabbaga. As will be seen further on, this king should seem to bear another name, that of Nřiga, which word several of my copies give here, as the reading.

‡‡ In two MSS., Dhřishṭu; in one, Vishńu; the former of which lections is of no account

§§ Here I correct the "Sanyati" of the original edition. Half my MSS. have Saryáti.

¶¶ Not one of my MSS. has this reading. Six—like two of Professor Wilson's, now at Oxford—give Nabbága and Dishṭa; two, Nabbága and Arishṭa; one, Nabbaga and Dishṭa; one, Nahbhága and Dishṭa; one, Nabbha and Dishṭa, &c. Moreover, it is shown, in the next page, that at least one of the commentators understands two kings to be here spoken of. And there is strong ground for believing that herein he is right.

Professor Wilson's choice of name—to which there is nothing, in any of the MSS. he used, nearer than नाभो दिष्टः, occurring in one of them—must have been suggested by the Nábhánedishṭa of the *Rigveda* and other ancient writings, to whom he refers in a note to Book IV., Chapter I.

Karúsha, Pŕishadhra, and the celebrated Vasumat.<sup>1\*</sup>

The unequalled energy of Vishnu, combining with

reads, † no doubt incorrectly, Bhīgu, Nabha, and Vivaswat, for Uttama, Madhu, and Havishmat.‡

The sons of Chákshusha are enumerated in Vol. I., p. 177.

<sup>1</sup> There is no great variety of nomenclature in this Manwan-tara. The Váyu adds, to the deities, the Sádhyas, Viśwas, Ma-

\* The text is as follows:

कष्टस्य पृष्ठस्य वसुमौलोकविश्रुतः ।

On this it is remarked, in one of the commentaries, the other being silent: वसुमौलोकविश्रुत इति विशेषणदर्थं पृष्ठस्यैव । वसुमाच्छिद्यवान् । वसिष्ठश्चापे जाते ॥ पि शोभाभावालोकविश्रुतः सद्वसंगर्थरित्यागेन मुक्तिप्राप्तेः । तथा सति नव पुत्रा महाबला इति नवत्वमुपपन्नं भवति । That is to say, the "Vasumat" of the text is an epithet of Pŕishadhra, denoting 'fortitudinous'.

It is thus evident how the commentator here makes out the exact tale of nine kings.

Discordantly, the *Bhágavata-puráńa*, VIII., XIII., 2, 3, has Ikshwáku, Nabha, Dhíshfa, Sáryáti, Narishyanta, Nábhiga, Dishfa, Karúsha, Pŕishadhra, and Vasumat,—ten, as it distinctly states. Reference will be made, in the sequel, to IX., I., 12. See, for nine sons of Vaivaswata, the *Márkañdeya-puráńa*, LXXIX., 11, 12.

At present, it need only be added, that the *Váyu-puráńa*, professing to name but nine sons of the reigning Manu, makes Prániśu the last, and says nothing of Vasumat as one of his brothers. Later Puráńas than the *Váyu* have manipulated its statements with a very free hand. For instance, the first line of the stanza in which it speaks of the sixth and seventh of Vaivaswata's Kishis, served, pretty certainly, as the type of the quotation given above; and hence the creation, there, of Vasumat. This stanza is thus expressed:

षष्ठो वसिष्ठपुत्रसु वसुमौलोकविश्रुतः ।

यत्सारः काश्चपैच्चैव सप्तैते साधुसमताः ॥

Of the two commentaries adduced in my annotations, that which I have hitherto designated as the smaller becomes, here at the beginning of Book III., considerably the ampler. From this point, not to mislead, I shall, till further notice, distinguish it as B; the other being called A.

+ *Sl.* 435.

‡ Havishmat and Viraka, and these only, are spoken of in the *Bhágavata-puráńa*, VIII., V., 8.

the quality of goodness, and effecting the preservation of created things, presides over all the Manwantaras, in the form of a divinity.\* Of a portion of that divinity Yajna was born, in the Swáyambhuva Manwantara,

rutś, and gods sprung from Bhírgu and Angiras.† The Bhágavata‡ adds the Ríbus;§ and most include the two Aświns, as a class. Of the Maruts, however, the Hari Vanísha remarks, that they are born in every Manwantara, seven times seven (or forty-nine); that, in each Manwantara, four times seven (or twenty-eight) obtain emancipation, but their places are filled up by persons reborn in that character. So the commentator explains the passages.

मन्वन्तरेषु सर्वेषु प्रागदेशं सप्तसप्तकाः । ॥

and

मन्वन्तरे व्यतिक्रान्ते चत्वारः सप्तका गणाः । ॥

सप्तसप्तका एकोनपञ्चाशताशतो देवाः प्रतिमन्वन्तरे भवन्ति । Commentary. तेषां मध्ये चत्वारः सप्तका अष्टाविंश्ति मरुतः । Commentary. It may be suspected, however, that these passages have been derived from the simple statement of the Matsya, that, in all the Manwantaras, classes of Rishis appear by seven and seven, and, having established a code of law and morality, depart to felicity:

मन्वन्तरेषु सर्वेषु सप्त सप्त महर्षयः ।

चत्वा धर्मव्यवस्थानं प्रयान्ति परमं पदम् ॥

The Váyu has a rather different list of the seven Rishis:\*\* or, Vasumat, the son of Vasishtha; Vatsára, descended from Kásyapa;

\* विष्णुशक्तिरग्नौपम्या सत्त्वोद्विक्ता स्थिती स्थिता ।

मन्वन्तरेष्वेषु देवसेनाधितिष्ठति ॥

† With this enumeration corresponds that in the *Márk.-pur.*, LXXIX., 1.

‡ At VIII., XIII., 4, it adds, to the Ádityas, Vasus, and Rudras, the Viśwe devas; Maruts, Aświns, and Ríbus.

§ For these gods, see Professor Wilson's Translation of the *Rigveda*, Vol. I., p. 46, note a.

॥ Śl. 444.

॥ Śl. 445.

\*\* In this order: Viśwámitra, Jamadagni, Bharadvája, Śaradwat, Atri, Vasumat, Vatsára.

the will-begotten progeny of Akuti.<sup>1\*</sup> When the Swá-

Viśwámitra, the son of Gádhi, and of the Kuśika race; Jamadagni, son of Kuru,<sup>†</sup> of the race of Bhígu; Bharadwája, son of Bríhaspati; Śaradwat, son of Gotama,<sup>‡</sup> of the family of Utathya;<sup>§</sup> and Brahmakośa or Atri, descended from Brahmá.<sup>||</sup> All the other authorities agree with our text.

<sup>1</sup> The nominal ¶ father being the patriarch Ruchi. (See Vol. I., p. 108.).

\* अंशेन तस्य जग्ने॑सी यज्ञः स्वायम्भुवे॑न्नरे ।

आकूथ्यां मानसो देव उत्पन्नः पथमे॑न्नरे ॥

On this the two commentaries remark: तस्य विष्णोरशेन-स्वायम्भुव-  
मन्वन्तरे। आकूथ्यां मातरि यज्ञसंज्ञ उत्पन्नो जग्ने वभूयत्थर्थः। यद्वा।  
प्रथमे॑न्नरे॑वैसरे ब्रह्मणो मानसो य उत्पन्नो इच्छस्त्वात्पितुर्ज्ञे  
इति।

According to this, "From a portion of him Yajna was born, in the Swáyambhuva Manwantara, of Ákuti; or, in this first Manwantara, Yajna was born from Ruchi, a god will-begotten of Brahmá." Hence the term mánasa must be taken to allude to Ruchi, Ákuti's husband, born from Brahmá in the first epoch of the Swáyambhuva Patriarchate. Mánasa cannot be applied to the child of a virgin. Males, not females, had will-begotten offspring.

<sup>†</sup> I find Úru; also, Kuśa. See Book IV., Chapter VII.

<sup>‡</sup> Corrected from "Gautama". This, importing 'son of Gotama', is Śaradwat's patronymic. See Book IV., Chapter XIX.

<sup>§</sup> Corrected from "Utathya". In Vol. I., p. 153, note 2, I have amended "Uttathya".

In Professor Wilson's Translation of the *Rigveda*, Vol. II., p. 63, appears "Uchatthya"—*recte*, Uchathya—as father of Dirghatamas; and it is added, in a note: "The reading of the Puráṇas is, invariably, Uttathya." "Uttathya" occurs *ibid.*, p. 83, note 6. These spellings, which I have never met with, must be incorrect; as the etymology—*uchatha*, 'praise'—of the Vaidik form of the name, Uchathya, clearly evinces.

These and suchlike minutiae are not purposeless, seeing that the great Sanskrit Dictionary of Messrs. Boëthlingk and Roth inserts so copiously, as variants, transformations of proper names which owe their existence to mere inadvertence, but the reality or unreality of which cannot be judged of in the absence of manuscripts.

|| *Swáyambhuva*, in the original,      ¶ But see note \* in this page.

rochisha Manwantara had arrived, that divine (Yajna) was born as Ajita, along with the Tushita gods, the sons of Tushitá. In the third Manwantara,\* Tushita† was again born of Satyá, as Satya, along with the class of deities so denominated. In the next period, Satya became Hari,: along with the Haris, the children of Hari.‡ The excellent Hari was again born, in the Raivata Manwantara, of Saimbhúti,|| as Mánasa, along with the gods called Abhútarajasas.¶ In the next period, Vishnú\*\* was born of Vikuñthí,†† as Vaikuñtha, along

\* Bhagavat then appeared as Satyasena, along with the Satyavrásas, according to the *Bhágavata-puráńa*, VIII., I., 25.

† Here a name of Vishnú.

‡ Son of Hariúti and Harimedhas, says the *Bhágavata-puráńa*, VIII., I., 30.

§ The original has the locative हर्याचां, which supposes Haryá for the nominative.

¶ Bhagavat manifested himself as Ajita, son of Vairaja and Saimbhúti, in the time of the sixth Manu, Chákshusha, according to the *Bhágavata-puráńa*, VIII., V., 9. We read, in this page, that Vishnú appeared as Ajita, in the age of Swárochisha. His epiphany then was as Vibhu, son of Vedásiras and Tushitá, declares the *Bhágavata-puráńa*, VIII., I., 21.

|| All my MSS.—except that four of them have मानसैः for राजसैः—concur in reading:

ैवते इथन्तरे देवः संभूतां मानसोऽभवत् ।

संभूतो राजसैः साध्ये देवैदेववरो हरिः ॥

'In the Raivata patriarchal period, again, Hari, best of gods, was born, of Saimbhúti, as the divine Mánasa,—originating with the deities called Rajasas'.

Mánasa is no inappropriate name for a deity associated with the Rajasas. We appear to have, in it, *mánasam*—the same as *manas*—with the change of termination required to express male personification. See Vol. I., p. 35, note \*.

Saimbhúti had a son Paurñamása. See Vol. I., p. 153. Also see the note immediately preceding this, and note †, at p. 10, *supra*

\*\* In the original, Purushottama.

†† We must read Vikuñthá. The Sanskrit presents the locative case as विकुञ्ठाचाम्.

Vikuñthá's husband was Subhra, alleges the *Bhágavata-puráńa*, VIII., III.

with the deities called Vaikuńthas.\* In the present Manwantara, Vishńu was again born as Vámana, the son of Kaśyapa by Aditi.† With three paces‡ he subdued the worlds, and gave them, freed from all embarrassment, to Purandara.<sup>1</sup> These are the seven persons

<sup>1</sup> There is no further account of this incarnation in the Vishńu Purána. Fuller details occur in the Bhágavata, Kúrma, Matsya,

V., 4. But, according to that authority, Víkuńha appeared in the fifth Patriarchate, not, as here, in the sixth.

\* That these gods appeared under Raivata, not under Chákeshuha, we read in p. 9, *supra*.

† Hence, Vámana was brother of the Ádityas and Tushitas. See Vol II., p. 27. Also see p. 3, note \*, *supra*. He is called the last-born of the Ádityas, in the *Bhágavata-purána*, VIII., XIII., 6.

‡ On the three strides of Vishńu, by reason of which he is called Trívikrama, see Professor Wilson's Translation of the *Rigveda*, Vol. I., Introduction, p. xxxiv.; and Vol. IV., p. 17, note: also, *Original Sanskrit Texts*, Part II., pp. 187 and 214–216; Part IV., Chapter II., especially pp. 54–58, and pp. 118, 119.

Dr Muir, in his *Mataparikshá*, Part I.,—p. 105 of the Sanskrit, p. 16 of the English,—and twice in pages, just referred to, of his *Texts*, has quoted and translated a curious relevant passage from Durga Achárya on Yáska's *Nirukta*. It is subjoined, together with Dr. Muir's latest version of it:

विष्णुरादित्यः । कथमिति । यत आह चेधा निदधे पदं निधने  
पदं निधानं पदैः । इति तत्त्वावत् । पृथिव्यामन्तरिक्षे दिवीति शाक-  
पूर्णिः । पर्थिवोऽपि भूत्वा पृथिव्यां यत्किंचिदत्ति तद्विक्रमते तदधि-  
तिष्ठति । अन्तरिक्षे वैद्युतात्मना । दिवि सूर्योत्तमा । यदुक्तम् । तम्  
अङ्गाणवन्तेधा भवे कमिति । समारोहये उदयगिरावृष्ट्यदमेकं नि-  
धने । विष्णुपदे मध्यंदिने इन्तरिक्षे । गणश्चिरस्सलंगिराविद्वीर्णवाम  
आचार्यो मन्यते ।

"Vishńu is the sun [Áditya]. How so? Because [the hymn] says: 'In three places he planted his step'; i. e., plants his step, [makes] a planting with his steps. Where, then, is this done? 'On the earth, in the firmament, and in the sky', according to Sákapúñi. Becoming terrestrial fire, he strides over, abides in, whatever there is on earth; in the shape of lightning, in the firmament; and in the form of the sun,

by whom, in the several Manwantaras, created beings have been protected. Because this whole world has been pervaded by the energy of the deity, he is entitled Viśhvīu, from the root Viś, 'to enter', or 'pervade'; for all the gods, the Manus, the seven Rishis, the sons of the Manus, the Indras the sovereigns of the gods, all are but the impersonated might\* of Vishnū.<sup>1</sup>

and Vámana Puráṇas. The first of these (Book VIII., Chapters 15—23) relates the penance and sacrifices of Bali, son of Virochana, by which he had overcome Indra and the gods, and obtained supreme dominion over the three spheres. Vishnū, at the request of the deities, was born as a dwarf, Vámana, the son of Aditi by Kaśyapa; who, applying to Bali for alms, was promised, by the prince, whatever he might demand, notwithstanding Śukra, the preceptor of the Daityas, apprised him whom he had to deal with. The dwarf demanded as much space as he could step over at three steps, and, upon the assent of Bali, enlarged himself to such dimensions as to stride over the three worlds. Being worshipped, however, by Bali and his ancestor Prahláda, he conceded to them the sovereignty of Pátala.

<sup>1</sup> See the same etymology in Vol. I., p. 4, note 2.

in the sky. As it is said (in the R. V., X., 88, 10): 'They made him to become threefold'. Aurñavábha Áchárya thinks [the meaning is] this: 'He plants one foot on the 'samárohaśā' (place of rising), when mounting over the hill of ascension; [another], on the 'vishhvupada', the meridian sky; [a third], on the 'gayaśiras', the hill of setting'.

\* *Vibhútayah*, 'potencies'.

## CHAPTER II.

Of the seven future Manus and Manwantaras. Story of Sanjná and Chháyá, wives of the Sun. Sávaríi, son of Chháyá, the eighth Manu. His successors, with the divinities, &c. of their respective periods. Appearance of Vishnú in each of the four Yugas.

MAITREYA.—You have recapitulated to me, most excellent Brahman, the particulars of the past Manwantaras. Now give me some account of those which are to come.

PARÁŚARA.—Sanjná, the daughter of Viśwakármán, was the wife of the Sun, and bore him three children, the Manu (Vaivaswata), Yama, and the goddess Yamí (or the Yamuná river). Unable to endure the fervours of her lord, Sanjná gave him Chháyá,<sup>1</sup> as his handmaid, and repaired to the forests, to practise devout exercises.\* The Sun, supposing Chháyá to be his wife

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<sup>1</sup> That is, her shadow, or image. It also means 'shade.' The Bhágavatá, † however, makes both Sanjná and Chháyá daughters of Viśwakarman. According to the Matsya, Vivaswat, the son of Kaśyapa and Aditi, had three wives: Rájñi, the daughter of Raivata, by whom he had Revanta; Prabhá, by whom he had Prabháta; and, by Sanjná, the daughter of Twashírī, the Manu, and Yama, and Yamuná. The story then proceeds much as in the text.

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\* "Devout exercises" renders *tapas*.

† VIII., XIII., 8. In the next stanza it adds, that some give the Sun a third wife, Vađítvá. The commentator, Śridhara, identifies her, nevertheless, with Sanjná, who is said—VI., VI., 38—to have been transformed into a mare—*vadavá*.

Sanjná, begot, by her, three other children, Śanaiśchara (Saturn), another Manu (Śávarní\*), and a daughter, Tapati (the Taptee river). Chháyá, upon one occasion, being offended with Yama,<sup>†</sup> the son of Sanjná, denounced an imprecation upon him, and, thereby, revealed to Yama, and to the Sun, that she was not, in truth, Sanjná, the mother of the former.<sup>‡</sup> Being further informed, by Chháyá, that his wife had gone to the wilderness, the Sun beheld her, by the eye of meditation,<sup>§</sup> engaged in austerities, in the figure of a mare, (in the region of Uttara Kuru §). Metamorphosing himself into a horse, he rejoined his wife, and begot three other children,—the two Aświns|| and Revanta,—and then brought Sanjná back to his own dwelling. To diminish his intensity, Viśwakarman placed the luminary on his lathe, to grind off some of his effulgence, and, in this manner, reduced it an eighth: for more

<sup>1</sup> Yama, provoked at her partiality for her own children, abused Chháyá, and lifted up his foot, to kick her. She cursed him to have his leg affected with sores and worms: but his father bestowed upon him a cock, to eat the worms and remove the discharge; and Yama, afterwards propitiating Mahádeva, obtained the rank of Lokapála, and sovereign of Tartarus. ¶

\* Not named, here, in the original.

† क्षायासंजा इदी शापं चमाथ कुपिता यदा ।  
तद्व्येषमसौ बुद्धिरित्वासीषमसूर्ययोः ॥

‡ Samādhi.

§ This parenthesis, as usual, is supplied by the Translator.

|| See Professor Wilson's Translation of the *Rigveda*, Vol. I., Introduction, pp. xxxv., xxxvi., and p. 8, note a; also, Vol. II., Introduction, p. viii.

¶ See the *Markandeya-purāṇa*, Chapter LXXVII.

than that was inseparable.<sup>1</sup> The parts of the divine Vaishnava splendour, residing in the sun, that were filed off by Viśwakarman, fell, blazing, down upon the earth; and the artist constructed of them the discus of Vishnu, the trident of Śiva,\* the weapon<sup>2</sup> of the god of wealth,† the lance of Kārttikeya,‡ and the weapons of the other gods: all these Viśwakarman fabricated from the superfluous rays of the sun.<sup>3</sup>

The son of Chháyá, who was called, also, a Manu, was denominated Sávarni,<sup>4</sup> § from being of the same caste (Savarña) as his elder brother, (the Manu Vai-

<sup>1</sup> The Matsya says, he trimmed the Sun everywhere except in the feet, the extent of which he could not discern. Consequently, in pictures, or images, the feet of the Sun must never be delineated, under pain of leprosy,\* &c.

<sup>2</sup> The term is Śibiká, which properly means 'a litter'. The commentator calls it Astra, 'a weapon'. ||

<sup>3</sup> This legend is told, with some variations of no great importance, in the Matsya, Márkañdeya, and Padma Puráñas (Swarga Khańda), in the Bhágavata, and Hari Vaníśa, ¶ &c.

<sup>4</sup> The Márkañdeya,\*\* whilst it admits Sávarni to be the son of the Sun, has a legend of his former birth, in the Swárochisha Manwantara, as Suratha Rája, who became a Manu by having then propitiated Devi. It was to him that the Durgá Máhátmya †† or Chandi, the popular narrative of Durgá's triumphs over various demons, was narrated.

\* Substituted, by the Translator, for Rudra.

† This is to translate Dhaniada, one of the names of Kubera.

‡ The original has Guha.

§ Sávarni is a variant.

|| So both the commentators call it.

¶ Chapter IX.

\*\* Chapter LXXXI.

†† Or Devi-máhátmya.

vaswata). He presides over the ensuing, or eighth, Manwantara,\* the particulars of which, and the following, I will now relate. In the period in which Sávaríii shall be the Manu, the classes of the gods will be the Sutapás, Amitábhas, and Mukhyas; twenty-one† of each. The seven Rishis will be Díptimat, Gálava, Rámá,‡ Kripa,§ Drauni,|| my son Vyása¶ (will be the sixth); and the seventh will be Rishyaśringa.¶ The Indra will be Bali; the sinless son of Virochana, who, through the favour of Vish्नu, is, actually, sovereign

<sup>1</sup> The Váyu has Jámadagnya (or Paraśuráma), of the Kuśika race; Gálava, of that of Bhřigu;\*\* Dwaipáyana (or Vyása), of the family of Vasishtha; Kripa, the son of Śaradwat; Díptimat, descended from Atri; Rishyaśringa, from Kaśyapa; and Áswattháman, the son of Droṇa, of the Bháradwája family. The Matsya and Padma have Satánanda, in place of Díptimat.

\* Called Sávaríika or Sávaríaka, in the Sanskrit.

† My MSS. say 'twenty'; since they read:

तेषां गणसु देवाणामेको विश्वकः स्मृतः।

And both the commentaries observe: विश्वकः । विश्वतिसंख्याकः । The *Váyu-purána*, too, has twenty; and so the *Márkaideya-purána*, LXXX., 5.

‡ Otherwise known as Paraśuráma.

§ Droṇa's brother-in-law.

|| *I. e.*, son of Droṇa; namely, Áswattháman. See Book IV., Chapter XIX. Three of my MSS. have Drauni, as has the printed *Márkaideya-purána*, LXXX., 4. This form sins against grammar.

¶ Distinguished as Bádaráyána.

\*\* My MSS. here differ from the text, in reading:

क्षीशिको गालवस्त्रं जामदग्न्यस्य भार्त्तवः।

That is to say, Gálava was a Kuśika, and Jámadagnya, a Bhárgava. See pp. 14—16, note 1; and p. 16, note †, *supra*. Also see Professor Max Müller's *History of Ancient Sanskrit Literature*, p. 380; and p. 418, note 1.

of part of Patala.\* The royal progeny of Savarni will be Virajas, Arvarivat,† Nirmoha,‡ and others.§

The ninth Manu will be Daksha-savarini.<sup>1</sup>|| The Paras,¶ Marichigarbas, and Sudarmans will be the

<sup>1</sup> The four following Savarnis are described, in the Vayu, as the mind-engendered sons of a daughter of Daksha, named either Suvratá (Vayu) or Priyá (Brahma), by himself and the three gods, Brahmá, Dharma, and Rudra, to whom he presented her on Mount Meru; whence they are called also Meru-savarnis. They are termed Savarnis, from their being of one family or caste:

यस्मात्सवर्णस्वेषां वै ब्रह्मादीनां कुमारकाः ।

सवर्णा मनवसेषां सवर्णस्य च तेऽपि तत् ॥

According to the same authority, followed by the Hari Vanśa,\*\* it appears that this Manu is also called Rohita. Most of the details of this and the following Manwantaras are omitted in the Matsya, Brahma, Padma, and Márkañdeya †† Puranas. The Bhágavata ‡‡ and Kúrma give the same as our text; and the Vayu, which agrees very nearly with it, §§ is followed, in most

• विष्णुप्रसादादग्नः पातालाक्षरगोचरः ।

विरोचनसुत्त्वेषां बलिरिद्धो भविष्यति ॥

† The "Arvarivas" of the former edition was an oversight. Variants which I find are Urvarivat, Urvaravat, and Arvariyat.

‡ Two of my MSS. have Nirmoka; one, Nirmogha.

§ According to the Bhágavata-purána, VIII., XIII., 11, 12, the gods will be the Sutapas, Virajas, and Amítaprabhas; and among the sons of Savarni will be Nirmoka and Virajaska.

|| All my MSS. have Dakshasavarini. The ninth Manu will be son of Varuni, according to the Bhágavata-purána, VIII., XIII., 18.

¶ Three MSS. give Paras.

\*\* Śl. 468.

†† This Purana should here be omitted, as it contains a full exhibition of the details referred to. See its chapters XCIV. and C.

‡‡ It will be seen, from my notes, that its agreement with our text is not of the closest.

§§ If my five MSS. are to be trusted, it deviates therefrom very widely. I have recorded only a few specimens of these deviations.

three classes of divinities; each consisting of twelve: their powerful chief will be the Indra Adbhuta. Savana, Dyutimat, Bhavya,\* Vasu, Medhádhriti,† Jyotishmat, and Satya will be the seven Rishis. Dhritiketu,: Díptiketu,§ Panchahasta, Nirámaya,|| Pŕithuśrava,¶ and others, will be the sons of the Manu.\*\*

In the tenth Manwantara, the Manu will be Brahma-sávarńi:†† the gods will be the Sudhámans, Viruddhas,‡‡ and Satasankhyas: the Indra will be the mighty Sánti:§§

respects, by the Hari Vamśa. The Mateya and Padma are peculiar in their series and nomenclature of the Manus themselves: calling the ninth, Rauchya; tenth, Bhautya; eleventh, Meru-sávárii, son of Brahmá; twelfth, Ritu; thirteenth, Ritadháman; and fourteenth, Viśwaksema. The Bhágavata calls the two last Manus Deva-sávarńi and Indra-sávarńi.

\* Of three MSS. the reading is Havya; and one has Sahya.

† Professor Wilson had "Medhatithi", which I find nowhere. Two of my MSS. have Medhámitti, a bad lection for what all the rest give, the name in the text.

‡ In a single MS. is Dhritiketu.

§ The former edition had "Díptiketu", for which I find no authority. A plurality of my MSS. read, like the *Váyu-purána*, as above; while five have Diptaketu; and two, Dásaketu.

|| It seems very likely that we here have *nirámaya*, 'free from disease', as an epithet of Panchahasta. In the *Váyu-purána*, it qualifies, in the plural, names preceding it.

¶ The *Váyu-purána* reads Pŕithuśravas.

\*\* Of the sons of this Manu the *Bhágavata-purána*, VIII., XIII., 18, names only Bhútaketu and Díptaketu.

†† He is called Brahma-sávarńi, also, as in the original of the end of his paragraph:

ब्रह्मसावर्णपुष्टाकु रचिष्यन्ति वसुधराम् ।

He will be son of Upaśloka, according to the *Bhágavata-purána*, VIII., XIII., 21.

‡‡ One MS. gives Viruddhas.

§§ Sambhū: *Bhágavata-purána*, VIII., XIII., 22.

the Rishis will be Havishmat, Sukriti, Satya,\* Apám-múrti, Nábhága, Apratimaujas, and Satyaketu:† and the ten sons of the Manu will be Sukshetra, Uttamaujas, Harisheńa,:‡ and others.

In the eleventh Manwantara, the Manu will be Dharma-sávarní:§ the principal classes of gods will be the Vihangamas, Kámagamas,|| and Nirmáñaratis,¶ each thirty in number,<sup>1</sup> of whom Vrisha\*\* will be the Indra: the Rishis will be Niśchara, Agnitejas, Va-pushmat, Vishnu,†† Áruńi,‡‡ Havishmat, and Anagha:§§

<sup>1</sup> Hence the Váyu identifies ||| the first with days; the second, with nights; and the third, with hours. ¶¶

\* Four of my MSS. have Sahya; and two others have corruptions of it.

† Saptaketu appears in three MSS.

‡ Four MSS. have Bhúrisheńa; and this is the reading of the Váyu-purána, and of the Bhágavata-purána, VIII., XIII., 21.

§ In the original we have the elongated form, Dharmasávarníka.

|| In the Váyu-purána, Kámejas (or Vihangamas) and Manojavas.

¶ The Váyu-purána, by twice beginning a line with this word, proves that we are not to read Anirmáñaratis, 'of measureless enjoyment'; for the original—which, by the by, in none of my MSS. has -निर्मान—might, otherwise, be taken to combine the names of the second and third classes of gods into a compound, thus:

विहंगमा: कामगमाणिर्माणरतयस्तथा ।

Two copies have Nirváñartchis, like the Bhágavata-purána, VIII., XIII., 26:

\*\* Vaidhrita: Bhágavata-purána, VIII., XIII., 26.

†† One MS. has Vrishi; one, Dhriti.

‡‡ Four MSS. exhibit Váruńi, the election of the Váyu-purána. The reading of the Bhágavata-purána, VIII., XIII., 26, in Aruna.

§§ Anaya, in three of my MSS.

|||| I find a different adjustment of these identifications: but the MSS. differ, perhaps, from those used by Professor Wilson;

¶¶ Muhūrta.

the kings of the earth, and sons of the Manu, will be Sarvaga,<sup>\*</sup> Sárvadharman, Deváníka, and others.

In the twelfth Manwantara, the son of Rudra, Sáyarńi,<sup>†</sup> will be the Manu; Rítadháman; will be the Indra; and the Haritas, Lohitas, § Sumanasas, and Sukarmans || will be the classes of gods, each comprising fifteen. Tapaswin, Sutapas, Tapomúrti, Taporati, Tapodhríti, Tapodyuti, ¶ and Tapodhana will be the Rishis:<sup>\*\*</sup> and Devavat, Upadeva, Devaśreshtha, and others, will be the Manu's sons, and mighty monarchs (on the earth).

In the thirteenth Manwantara, the Manu will be Rauchya:<sup>††</sup> the classes of gods, thirty-three in each,

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<sup>\*</sup> The son of the Prajápati Ruchi (Váyu, &c.), by the nymph Mánini, ¶ the daughter of the Apsaras Pramlochá (Márkañdeya).

<sup>†</sup> The "Savarga" of the former edition must have been a mere oversight. In two of my thirteen MSS., the name is Sarvátraga; that following being Sudharmátman. The Váyu-purána has Sarvavega, followed by Sudharman.

According to the Bhágavata-purána, VIII., XIII., 25, the eleventh Manu will engender Satyadharman and nine other sons.

<sup>†</sup> Sávarńi, in my copies.

<sup>‡</sup> "Ritudháma"; the name in the first edition, was simply a typographic error, I take it, as to its second syllable. One of my MSS. seems to have Kshatadháman. Similarly as in all my MSS. but one, Rítadháman is the reading of the Bhágavata-purána, VIII., XIII., 29.

<sup>§</sup> A single MS. has, like the Váyu-purána, Rohitas.

<sup>¶</sup> A fourth class of gods is here omitted. Ten of my MSS. call them Tarás; one, Surúpas; one, Surápas; and one, Supáras. The Váyu-purána seems to have Suparvas.

<sup>||</sup> This name is implied, not expressed in full; the original being:

तपोधृतिरुतिसान्वः सप्तमस्तु तपोधनः।

<sup>\*\*</sup> Of the Rishis under the twelfth Manu the Bhágavata-purána, VIII., XIII., 29, names only Tapomúrti, Tapaswin, and Agnidbraka.

<sup>††</sup> Devasávarńi: Bhágavata-purána, VIII., XIII., 31.

<sup>¶</sup> Málini, in some MSS., as in the Calcutta edition, XCVIII., 5. It may be a Bengal corruption.

will be the Sutrámans,\* Sukarmans, and Sudharmans;† their Indra will be Divaspati: the Rishis will be Nir-moha;‡ Tattwadarśin,§ Nishprakampa, Nirutsuka Dhritimat, Avyaya, and Sutapas: and Chitrasena, Vi-chitra, and others, will be the kings.

In the fourteenth Manwantara, Bhautya || will be the Manu;<sup>1</sup> Śuchi, the Indra: the five classes of gods will be the Chákshushas, the Pavitras, Kanishthas, Bhrájiras,¶ and Váchávriddhas:\*\* the seven Rishis†† will be Agnibáhu,‡‡ Śuchi, Śukra, Mágadha, §§ Grádhra,|||

<sup>1</sup> Son of Kavi, by the goddess Bhúti, according to the Váyu; but the Márkañdeya ¶¶ makes Bhúti the son of Angiras, whose pupil, Śanti, having suffered the holy fire to go out in his master's absence, prayed to Agni, and so propitiated him, that he not only relighted the flame, but desired Śanti to demand a further

\* For the "Sudhámans" of the former edition I find no warrant. Sutrámans is the name in the *Váyu-purána*. Two of my MSS. have Suśarmans.

† These are not recognized in the *Bhágavata-purána*, VIII., XIII., 32.

‡ One of my MSS. shows this name written over Nirmoka, the reading of the *Bhágavata-purána*, VIII., XIII., 32.

§ Tattwadarśa, the reading of the *Bhágavata-purána*, VIII., XIII., 32, occurs in a single copy.

|| Indrasávari: *Bhágavata-purána*, VIII., XIII., 34.

¶ The *Váyu-purána* has Bhájiras or Bhájaras.

\*\* This is the reading of the *Váyu-purána*, likewise. "Vávridddhas" is in the old edition: but it looks like an inadvertence only. Two of my MSS. have Váchávittas.

†† They are said to be Agnibáhu, Śuchi, Śuddha, Mágadha, and others, in the *Bhágavata-purána*, VIII., XIII., 35.

‡‡ Agniváyu is in one MS.

§§ In two of my MSS. is what looks like the meaningless name Ma-mádha.

||| Such is the lection of two of my MSS., while all the rest have Agnidhra,—as has the *Váyu-purána*,—or corruptions thereof.

¶¶ Chapter XCIX.

Yukta,\* and Ajita:† and the sons of the Manu will be Uru,:‡ Gambhira,§ Bradhna,|| and others,¶ who will be kings, and will rule over the earth.<sup>1</sup>

At the end of every four ages\*\* there is a disappearance†† of the Vedas; and it is the province of the seven Rishis to come down upon earth, from heaven, to give them currency again.‡‡ In every Krita age,

boon. Śānti accordingly solicited a son for his Guru; which son was Bhūti, the father of the Manu Bhautya.

Although the Purāṇas which give an account of the Manwantaras agree in some of the principal details, yet, in the minor ones, they offer many varieties, some of which have been noticed. These chiefly regard the first six and the eighth. Except in a few individual peculiarities, the authorities seem to arrange themselves in two classes; one comprehending the Vishṇu, Vāyu, Kūrma, Bhāgavata, and Márkañdeya; and the other, the Matsya, Padma, Brahma, and Hari Vaṁśa. The Márkañdeya, although it agrees precisely with the Vishṇu in its nomenclature; differs from it, and from all, in devoting a considerable number of its pages to legends of the origin of the Manus, all of which are, evidently, of comparatively recent invention, and several of which have been, no doubt, suggested by the etymology of the names of the Manus.

\* Two MSS. have Mukta..

† Arjita is the lection of two MSS.

: Uru, in a single copy.

§ Six MSS. give the synonymous Gambhira.

|| One MS. has Budhna; one, Budhnya; one, Randhra.

¶ These sons, agreeably to the *Bhāgavata-purāṇa*, VIII., XIII., 34, will be Urubuddhi, Gambhirabuddhi, and others. The *Vāyu-purāṇa* has, apparently, Ojaswin, Subala, and Bhautya.

\*\* *Yuga*.

†† *Viplava*.

‡‡ Compare the *Mahābhārata*, Śānti-pārvan, sl. 7660, quoted and translated in *Original Sanskrit Texts*, Part III., p. 90.

the Manu (of the period) is the legislator or author<sup>1</sup> of the body of law, the Smriti; the deities of the different classes receive the sacrifices during the Manwantaras to which they severally belong; and the sons of the Manu themselves, and their descendants, are the sovereigns of the earth for the whole of the same term: The Manu, the seven Rishis, the gods, the sons of the Manu, who are the kings, and Indra,<sup>†</sup> are the beings who preside over the world during each Manwantara.

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An entire Kalpa,: O Brahman, is said to comprise a thousand ages,§ or fourteen Manwantaras;<sup>¶</sup> and it is succeeded by a night of similar duration; during which he who wears the form of Brahmá, Janárdana, the substance of all things, the lord of all, and creator of all, involved in his own illusions, and having swallowed up the three spheres, sleeps upon the serpent Seshá amidst the ocean.<sup>2</sup> Being, after that, awake, he, who

<sup>1</sup> A thousand ages of the gods and fourteen Manwantaras are not precisely the same thing, as has been already explained (See Vol. I., p. 51, note 2.)

<sup>2</sup> The order of the text would imply, that, as Brahmá, he sleeps upon Seshá: but, if this be intended, it is at variance with the usual legend, that it is as Vishnu or Náráyána that the deity sleeps in the intervals of dissolution. The commentator || accordingly qualifies the phrase Brahma-rípadhara (ब्रह्मरूपधर) by

\* "Legislator or author" is to translate *pravettri*, 'promulgator'.

† Sakra, in the original.

¶ For the names of twenty-eight Kalpas, as enumerated in the *Váyu-purána*, see Dr. Aufrecht's *Catalogus*, &c., pp. 51, 52.

§ To render *yuga*.

|| Rather, both the commentators.

is the universal soul, again creates all things, as they were before, in combination with the property of foulness (or activity): and, in a portion of his essence, associated with the property of goodness, he, as the Manus, the kings, the gods, and their Indras, as well as the seven Rishis, is the preserver of the world. In what manner Vishnú, who is characterized by the attribute of providence\* during the four ages, effected their preservation, I will next, Maitreya, explain.

In the Krita age, Vishnú, in the form of Kapila and other (inspired teachers), assiduous for the benefit of all creatures, imparts to them true wisdom. In the Tretá age, he restrains the wicked, in the form of a universal monarch,<sup>1</sup> and protects the three worlds. In the Dwápara age, in the person of Veda-vyása, he divides the one Veda into four, and distributes it into innumerable† branches;‡ and, at the end of the Kali (or fourth age), he appears as Kalki, and reestablishes the iniquitous in the paths (of rectitude). In this man-

the term Divá (दिवा): ‘Vishnú wears the form of Brahmá by day; by night, he sleeps on Śesha, in the person of Náráyaña.’ रात्रि श्रीनारायणरूपेण शेषाह्नी \* श्वेते। This, however, may be suspected to be an innovation upon an older system; for, in speaking of the alternations of creation and dissolution, they are always considered as consentaneous with the day and night of Brahmá alone.

<sup>1</sup> As a Chakravartin.

\* *Sthiti*.

† Literally, ‘hundreds of’, *sata*.

‡ For a more literal rendering of this paragraph, down to this point, see *Original Sanskrit Texts*, Part III., p. 20.

ner the universal spirit preserves, creates, and, at last, destroys, all the world.\*

Thus, Brahman, I have described to you the true nature of that great being who is all things, and besides whom there is no other existent thing, nor has there been, nor will there be, either here or elsewhere. I have, also, enumerated to you the Manwantaras, and those who preside over them. What else do you wish to hear?

\* एवमेतज्जगत्सर्वं परिपाति करोति च ।  
हन्ति चान्ते यन्मात्रा नास्यस्माद्यतिरिक्तं ॥

### CHAPTER III.

Division of the Veda into four portions, by a Vyāsa, in every Dwápara age. List of the twenty-eight Vyásas of the present Manwantara. Meaning of the word Brahma.

MAITREYA.—I have learned from you, in due order, how this world is Vishńu, (how it is) in Vishńu, (how it is) from Vishńu: nothing further is to be known. But I should desire to hear how the Vedas were divided, in different ages,\* by that great being, in the form of Veda-vyāsa; who were the Vyásas of their respective eras; and what were the branches into which the Vedas were distributed.

PARÁSARA.—The branches of the (great) tree of the Vedas are so numerous,† Maitreya, that it is impossible to describe them at length. I will give you a summary account of them.

In every Dwápara (or third) age, Vishńu, in the person of Vyāsa, in order to promote the good of mankind, divides the Veda, which is (properly, but) one, into many portions. Observing the limited perseverance, energy, and application of mortals, he makes the Veda fourfold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Veda-vyāsa. Of the different Vyásas in the

\* *Yuga*, rendered by “eras”, just below.

† Literally, ‘by thousands’, *sahasrasaḥ*.

वीर्यं तेजो वस्त्रं चार्यं मनुष्याणामवेष्ट्यैः ।  
हिताय सर्वभूतानां विद्युदाकरोति सः ।

present Manwantara,<sup>1</sup> and the branches which they have taught, you shall have an account.

Twenty-eight times have the Vedas been arranged, by the great Rishis, in the Vaivaswata Manwantara in the Dwápara age;\* and, consequently, eight and twenty Vyásas have passed away; by whom, in their respective periods, the Veda has been divided into four. In the first Dwápara age, the distribution was made by Swayañbhú (Brahmá) himself; in the second, the arranger of the Veda (Veda-vyása) was Prajápati (or Manu); in the third, Uśanas; in the fourth, Bríhaspati; in the fifth, Savitri; in the sixth, Mṛityu (Death, or Yama); in the seventh, Indra; in the eighth, Vasishtha; in the ninth, Sáraswata; in the tenth, Tridháman; in the eleventh, Trívishan;† (in the twelfth), Bharadwája;‡ in the thirteenth, Antariksha; in the fourteenth, Vaprívan;§ in the fifteenth, Trayyáruña;¶

<sup>1</sup> The text has: 'Hear, from me, an account of the Vyásas of the different Manwantaras':

यस्मिन्द्वन्तरे चे चे वासासांसान्तिबोध मे ।

But this is inconsistent with what follows, in which the enumeration is confined to the Váivaswata Manwantara.

<sup>2</sup> This name occurs as that of one of the kings of the solar

यथा स कुरते तन्वा वेदमेकं पृथकप्रभुः ।

वेदवासाभिधाना तु सा मूर्तिर्मधुविद्धिः ।

Vishnu is here called "the enemy of Madhu."

\* A more exact translation of Paráśara's reply, breaking off here, will be found in *Original Sanskrit Texts*, Part III., pp. 20, 21.

† Three MSS. have Trívisha; and so has the *Kurma-puráha*.

‡ I find Bháradwája in six MSS.; and this lection seems best, as the nineteenth Vyása is called Bharadwája.

§ So read seven of my MSS.; while two give Vamrivan, and others, Vajrivan, Vyágñiyan, Vapovan, &c. &c. Professor Wilson's "Vapra", now discarded, I have nowhere met with.

¶ Trayáruṇi, in two MSS. Is the name Traiyáruṇia, or Traijáruṇi?

in the sixteenth, Dhananjaya; in the seventeenth, Kṛitanjaya; in the eighteenth, Kṛīajya;\* (in the nineteenth), Bharadwāja;† (in the twentieth), Gautama;‡ in the twenty-first, Uttama, also called Haryātmān; (in the twenty-second), Vena,§ who is likewise named Rājaśravas;|| (in the twenty-third), Saumaśushmāyāna,¶ also Trīnābindu;\*\* (in the twenty-fourth), Riksha,†† the descendant of Bhṛigu, who is known also by the name Vālmīki; (in the twenty-fifth), my father, Śakti,‡‡

dynasty, and is included, by Mr. Colebrooke, amongst the per-

\* The Translator has "Rīña", for which my MSS. furnish no warrant. Six of them exhibit Rīmajya; two, this, with Rīnadya written over; three, Kṛītin; others, Rīnavya and Rīnūn.

† A single MS. has Bhāradwāja. See note † in the last page.

‡ Substituted for Professor Wilson's "Gotama", which none of my MSS. countenances.

§ Exchanged for "Veṇa", which is in but one of my MSS.

|| Almost as common a reading is Rājaśravas: and one of my MSS. gives Vājaśravas; another, Vājaśrava. Again, three of them, including those accompanied by commentary B, have, instead of राजस्त्रवासु च, वाजश्रवान्वयः, "of the line of Vājaśrava."

¶ Eight MSS. have Somalīśushmāyāna; two, Somalīśushmāpaṇa; others, Somayushmāyana, Somoyushmāpana, and Somaśushmānaya. The Translator put "Somaśushmāpaṇa". My conjectural Saumaśushmāyāna would be descendant of Somaśushma, mentioned in the Śatapatha-brāhmaṇa, XI, IV, 5, and elsewhere.

That the *Kūrma-purāṇa* was compiled after our Purāṇa had become corrupted, as to the name in question, might be inferred from my MSS., which read:

राजश्रवान्वयकविश्वसंख्यादूष्मापणः परः ।

\*\* According to the *Kūrma-purāṇa*, Trīnābindu was the twenty-third Vyāsa, Ushmāpaṇa being the twenty-second. See note § in the next page.

†† In one MS., Rikṣhya; in another, Daksha.

‡‡ Three MSS. have Śakti. In Vol. I., p. 8, the Translator, after speaking, in a note, of "Śakti, the son of Vasishtha," and father of Parāśara, calls him "Śakti or Śaktri;" touching the first of which, Śakti, I there hastily observed: "This is hardly the name of a male. The right

was the Vyāsa; I (was the Vyāsa of the twenty-sixth Dwápara), and was succeeded by Játukarṇa; the Vyāsa (of the twenty-eighth), who followed him, was Kṛishṇa Dwaipáyana. These are the twenty-eight elder Vyásas, by whom, in the preceding Dwápara ages, the Veda has been divided into four. In the next Dwápara, Drauṇi (the son of Droṇa) will be the Vyāsa, when my son, the Muni Kṛishṇa Dwaipáyana, who is the actual Vyāsa, shall cease to be (in that character).<sup>1</sup>

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sons of royal descent who are mentioned as authors of hymns in the Rig-veda.† Asiatic Researches, Vol. VIII., p. 383.‡

<sup>1</sup> A similar list of Vyásas is given in the Kúrma§ and Vá-

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word seems to be Śakti." On this observation Dr. Kern, in his meritorious edition of the Brīhat-saṁhitá, Preface, p. 31, comments in these words: "F. E. Hall remarks that Śakti is 'hardly the name of a male.' As if a male were intended! Śakti is the heavenly power of Indra-Agni." Assuredly, a male is intended; and Śaktiputra, as Parásara is called in the Mahábáhrata, is not to be rendered, as by Dr. Kern, "the son of strength";—but "son of Śakti,"—unless we consent to regard the attribute of strength as offspring of Vasishtha. For Parásara, as son of Śakti, and grandson of Vasishtha, see the Anukramaṇíká to the Rigveda, on I., LXV., &c. &c. And the Rigveda itself—VII., XVIII., 21—makes mention of Parásara, no less than of Vasishtha, as if he were anything but a myth. Further, Śakti, as "the heavenly power of Indra-Agni," is, so far as I am at present informed, altogether a novelty.

\* This is the reading of eleven of my MSS.; and the other two have Játukarṇya, which seems to be the lection of the Váyu-purána. Hence I have displaced Professor Wilson's "Jaratkáru."

† See the Anukramaṇíká to the Rigveda, on V., XXVII., and IX., CX. The Vaidik form of the name is Tryarúna.

‡ Or *Miscellaneous Essays*, Vol. I., p. 23.

§ The list stands there as follows:

1. Swáyambhuva.	4. Brīhaspati.
2. Prajápati.	5. Savitri.
3. Uśanas.	6. Mrityu.

The syllable Om is defined to be the eternal monosyllabic Brahma.<sup>1</sup> The word Brahma is derived from

- *yū\** Purāṇas. Many of the individuals appear as authors of different hymns and prayers in the Vedas; and it is very possible that the greater portion, if not all of them, had a real existence; being the framers, or teachers, of the religion of the Hindus, before a complete ritual was compiled.

<sup>1</sup> We have already had occasion to explain the sanctity of this monosyllable (see Vol. I., p. 1, note 1), which ordinarily commences different portions of the Vedas, and which, as the text describes it, is identified with the supreme, undefinable deity, or Brahma. So, in the Bhagavad-gítá:<sup>‡</sup>

ओमित्वेकाचरं ब्रह्म आहरामत्पुस्तरण ।<sup>‡</sup>

- ‘Repeating Om, the monosyllable, which is Brahma, and calling me to mind;’ which is not exactly the same idea that is conveyed by Schlegel’s version, § ‘Monosyllabum mysticum OM pronuntiando numen adorans, mei memor;’ where ‘numen ado-

7. Indra.	18. Rítanjaya.
8. Vasishtha.	19. Bharadwaja.
9. Sáraswata.	20. Gautama.
10. Tridháman.	21. Rájaśravas.
11. Trivísha.	22. Ushmápaña.
12. Śatatejas.	23. Tríñabindu.
13. Dharma.	24. Válmiki.
14. Taraksha.	25. Śakti.
15. Triyáruṇi. (Triyáruṇi?)	26. Parásara.
16. Dhananjaya.	27. Játukarṇa.
17. Kítanjaya.	28. Kríshnádwaipáyana.

None of these sages, it is observable, has more than one appellation. Noteworthy variants, in my MSS., are: Áruṇi, for Triyáruṇi; Ushmá-naya, for Ushmápaña. It is probable, that we should substitute, for Taraksha, Suraksha, which appears to be the reading of the *Váyu-puráňa*.

\* See Dr. Aufrecht’s *Catalogus Cod. Manuscript.*, &c., pp. 52, 53.

† VIII., 13.

‡ This passage is referred to in the commentary.

§ P. 156 of the first edition; p. 68 of the second.

the root Bríh (to increase); because it is infinite (spirit), and because it is the cause by which the Vedas (and all things) are developed.\* Glory to Brahma, who is addressed by that mystic word, associated eternally with the triple universe,<sup>1</sup> and who is one with the four Vedas! Glory to Brahma, who, alike in the destruction and renovation of the world, is called the great and mysterious cause of the intellectual principle (Mahat); who is without limit in time or space, and exempt from diminution or decay; in whom (as connected with the property of darkness) originates

rants'; although it may be defended as necessary to the sense, is not expressed by the words of the text, nor compatible with Hindu notions. In one of the MSS. employed, the transcriber has, evidently, been afraid of desecrating this sacred monosyllable, and has, therefore, altered the text, writing it

धृत्मेकाशरं ब्रह्म द्वापराहे अवस्थितम् ।

instead of

धृत्मेकाशरं ब्रह्म ओमित्येवं अवस्थितम् ।

<sup>1</sup> The daily prayers of the Brahman commence with the formula, Om bhúr bhuvali swar: 'Om, earth, sky, heaven.' These are the three mystical terms called Vyábrítis, and are scarcely of less sanctity than the Prańava itself. Their efficacy, and the order of their repetition, preceding the Gáyatri, are fully detailed in Manu, II., 76—81. In the Mitáksharā† they are directed to be twice repeated mentally, with Om prefixed to each; Om bhúh, Om bhuvali, Om swar; the breath being suppressed by closing the lips and nostrils: ओं भूः ओं भुवः ओं स्वरिति चीन्वाराचुख-नासिकासंचारिणं वायुविश्वस्थमनसा जपेत् ।

\* बृहत्त्वाद्बृहणसात् तद्वृत्तेत्यभिधीयते ।

Brahmá and Bráhma are similarly etymologized in the *Váyu-purána* and *Linga-purána*, respectively. See Vol. I., p. 30, note \*.

† Commenting on the *Yájnavalkya-smṛiti*, I., 23.

worldly illusion; and in whom resides the end of soul (fruition or liberation), through the properties of light and of activity (or goodness and foulness)! He is the refuge of those who are versed in the Sánkhya philosophy; of those who have acquired control over their thoughts and passions. He is the invisible, imperishable Brahma; varying in form, invariable in substance; the chief principle, self-engendered; who is said to illuminate the caverns of the heart; who is indivisible, radiant, undecaying, multiform. To that supreme Brahma be, for ever, adoration.

That form of Vásudeva, who is the same with supreme spirit, which is Brahma, and which, although diversified as threefold, is identical, is the lord who is conceived, by those that contemplate variety in creation, to be distinct in all creatures. He, composed of the Rig-, Sáma-, and Yajur-Vedas, is, at the same time, their essence, as he is the soul of all embodied spirits. He, distinguished as consisting of the Vedas, creates the Vedas, and divides them, by many subdivisions, into branches: he is the author\* of those branches: he is those aggregated branches: for he, the eternal lord, is the essence of true knowledge.<sup>†</sup>

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\* The form or sensible type of Vásudeva is here considered to be the monosyllable Om, and which is one with the three mystical words, Bhúh, Bhuvah, Swar, and with the Vedas. Consequently, the Vyáhritis and the Vedas are, also, forms of Vásudeva; diversified as to their typical character, but, essentially, one and the same.

\* *Prahetii*, ‘promulgator.’

† For another rendering of the Sanskrit of the latter half of this paragraph, see *Original Sanskrit Texts*, Part III., pp. 11, 12.

## CHAPTER IV.

Division of the Veda, in the last Dwápara age, by the Vyásá Křishná Dwaipáyana. Paila made reader of the Rich; Vaiśam-páyana, of the Yajus; Jaimini, of the Sáman; and Sumantu, of the Atharvan. Súta appointed to teach the historical poems. • Origin of the four parts of the Veda. Sanhitás of the Rig-veda.

**PARÁŚARA.**—The original Veda, in four parts,\* consisted of one hundred thousand (stanzas); and from it sacrifice of ten kinds,<sup>1</sup> the accomplisher of all desires (proceeded). In the twenty-eighth Dwápara†

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<sup>1</sup> According to the Gríhya portion of the Sáma-veda, there are five great sacrificial ceremonies: 1. Agnihotra, burnt-offerings, or libations of clarified butter on sacred fire; 2. Darsapaurná-mása, sacrifices at new and full moon; 3. Cháтурmásya, sacrifices every four months; 4. Paśuyajna or Áswamedha, sacrifice of a horse or animal; and, 5. Soma-yajna, offerings and libations of the juice of the acid asclepias. These, again, are either Prákrita, ‘simple’, or Vaikrita, ‘modified’,‡ and, being thus doubled, constitute ten. §

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\* Chatushpáda.                    † In the original, antara, i. e., Manwantara.  
‡ Rather, ‘normal’ and ‘supplemental’.

§ The commentary says: यज्ञः ०० अपिहोचदर्शपीर्णमासचातुर्मा-स्यपशुसोमा इति पञ्चविधः । स एव प्रज्ञतिविहातिभेनेन दशविध इति। यदा गृह्योक्ते: पञ्चयज्ञैः सह दसविधत्वम् । Five sacrifices—but not said to belong to the Sáma-veda ceremonial—are, thus, named, but not defined. The *paśu* of this nomenclature is, more usually, called *paśubdanha* or *nirūdhapaśubandha*. It is not to be confounded with the *āswamedha*. To the five sacrifices in question, remarks the commentator, if we add the five mentioned in the *Gríhya*, the ten of the text are completed. These five others—the *mahdyajñas* of the Sáma-veda ritual—are said, in Áśadhyá's *Karmapradipabhashya*, to be the *bhútayajna*, *manushyayajna*, *pitriyajna*, *devayajna*, and *brahmoyajna*. They are referred to in Chapter IX. of this Book. \*For the sacrifices generally, see Chapter XI., where I revert to this note.

age, my son Vyása separated the four portions of the Veda into four (Vedas). In the same manner as the Vedas were arranged by him, as Veda-vyása, so were they divided, (in former periods), by all the (preceding) Vyásas, and by myself; and the branches into which they were subdivided by him were the same into which they had been distributed in every aggregate of the four ages.\* Know, Maitreya, the Vyása called Křishna Dwaipáyana to be the deity† Nárayaña: for who else on this earth could have composed the Mahábhárata?<sup>1</sup> Into what portions the Vedas were arranged by my magnanimous son, in the Dwápara age, you shall hear.

When Vyása was enjoined, by Brahmá, to arrange the Vedas in different books, he took four persons, well read in those works, as his disciples. He appointed Paila reader of the Ríg-;<sup>2</sup> Vaiśampáyana, of

<sup>1</sup> The composition of the Mahábhárata is always ascribed to the Vyása named Křishna Dwaipáyana, the contemporary of the events there described. The allusion in the text establishes the priority of the poem to the Vishnú Puráńa.

<sup>2</sup> Or, rather, ‘he took Paila as teacher.’ The expression is: Rígvedaśrávakam Pailanam jagráha sa mahámuniḥ:

ऋग्वेदश्रावकं पैलं जग्राह स महामुनिः ।

Srávaka means, properly, ‘he who causes to hear,’ ‘a lecturer,’ ‘a preacher;’ although, as in the case of its applicability to the laity of the Buddhists and Jainas, it denotes a disciple. The commentator, however, observes, that the text is sometimes read ऋग्वेदशारणः,‡ ‘one who had gone through the Ríg-veda.’

\* Yuga.

† Prabhu.

‡ But the more ordinary reading is the one found in the Váyu-puráńa, from which work our text seems to be taken, largely, hereabouts.

the Yajur-; and Jaimini, of the Sáma-veda: and Sumantu, who was conversant with the Atharva-veda,\* was also the disciple of the learned Vyása. He also took Súta, who was named Lomaharshaña,† as his pupil in historical and legendary traditions.‡

So, in the preceding verse, it is said: 'He took four persons, well read in the Vedas, as his disciples:'

अथ शिष्यान्स जग्याह चतुरो वेदपारंगाण् ।

And again it is said: 'Sumantu, conversant with the Atharva-veda, was his disciple.'

\* \* \* \* \* तथैवाधर्ववेदवित् ।      ॥  
सुमनुस्काल्य शिष्योऽभुद्विद्वासस्य धीमतः ॥

It is clear, therefore, that the Vedas were known, as distinct works, before Kriśńa Dwaipáyana; and it is difficult to understand how he earned his title of arranger, or Vyása. At any rate, in undertaking to give order to the prayers and hymns of which the Vedas consist, Paila and the others were rather his coadjutors than disciples; and it seems probable, that the tradition records the first establishment of a school, of which the Vyása was the head, and the other persons named were the teachers.

<sup>1</sup> The Itihása and Puráñas; understanding, by the former legendary and traditional narratives. It is usually supposed, that by the Itihása, the Mabábhárata is especially meant. But, although this poem is ascribed to Kriśńa Dwaipáyana, the recitation of it is not attributed to his pupil, Romaharshaña or Lomaharshaña

\* The Saṁhitás thus disposed of are said, in the *Bhágavata-purána* XII., VI., 52, 53, to be called, respectively, the Bahwicchá, the Nigada, the Chhandoga, and the Atharvángirasi.

This statement occurs in the passage referred to in Vol. I., Prefact p. XLIV.

† All my MSS. have Romaharshaña. Also see p. 64, 65, *infra*.

‡ This chapter, thus far, will be found retranslated in *Original Sanskr Texts*, Part III., pp. 21, 22.

There was but one Yajur-veda; but, dividing this into four parts, Vyása instituted the sacrificial rite that is administered by four kinds of priests: in which it was the duty of the Adhwaryu to recite the prayers (Yajusas,—or direct the ceremony); of the Hotri, to repeat the hymns (Richas); of the Udgátri, to chant other hymns (Sámans); and, of the Brahman, to pronounce the formulæ called Atharvans. Then the Muni, having collected together the hymns called Richas, compiled the Rig-veda; with the prayers and directions termed Yajusas he formed the Yajur-veda; with those called Sámans, the Sáma-veda; and with the Atharvans he composed the rules of all the ceremonies suited to kings, and the function of the Brahman agreeably to practice.<sup>1\*</sup>

it was first narrated by Vaiśampáyana, and, after him, by Sauti, the son of Lomaharshaṇa.

<sup>1</sup> From this account, which is repeated in the Váyu Puráṇa, it appears, that the original Veda was the Yajus, or, in other words, was a miscellaneous body of precepts, formulæ, prayers, and hymns, for sacrificial ceremonies; Yajus being derived, by the grammarians, from Yaj (यज्), ‘to worship.’ The derivation of the Váyu Puráṇa, however, is from Yuj, ‘to join,’ ‘to employ;’ the formulæ being those especially applied to sacrificial rite, or set apart, for that purpose, from the general collection:

यक्षिष्टं च यजुर्वेदे तेन यज्ञमधायुजत् ।  
युजानः स यजुर्वेद इति शास्त्रविनिष्ठयः ॥

Again:

प्रयुज्यते शास्त्रमेधस्तेन वा युजते तु सः ।

The commentator on the text, however, citing the former of these,

\* *Yathá-sthiti*, ‘according to a fixed rule.’

This vast original tree of the Vedas, having been divided, by him, into four principal stems, soon branched out into an extensive forest. In the first place, Paila divided the Rig-veda, and gave the two Samhitás (or collections of hymns) to Indrapramiti\* and to Báshkali.† Báshkali‡ subdivided his Samhitá into four, which he gave to his disciples, § Baudhya,

passages from the Váyu, reads it:

यज्ञावि यजुर्वेद इति शास्त्रस निष्ठयः ।

confining the derivation to Yaj, 'to worship.' The concluding passage, relating to the Atharvan, refers, in regard to regal ceremonies, to those of expiation, Santi, &c. The function of the Brahman (ब्रह्मत्वं \* यथास्थिति) is not explained; but, from the preceding specification of the four orders of priests who repeat, at sacrifices, portions of the several Vedas, it relates to the office of the one that is termed, specifically, the Brahman. So the Váyu has

प्रश्नत्वमकारोदशे वेदनाथवर्णेन तु ।

'He constituted the function of the Brahman at sacrifices, with the Atharva-veda.'

<sup>1</sup> Both in our text, and in that of the Váyu, this name occurs both Báshkala and Báshkali. Mr. Colebrooke writes it Báhkala and Bábkali. || Asiatic Researches, Vol. VIII., p. 374. ¶

\* Two of my MSS. have, here and below, Indrapramiti, a reading of no value.

† My MSS. all here give Báshkala. But see p. 49, note §, *infra*.

‡ Two MSS. here have Báshkala.

§ They are called, in the Váyu-puráña, Bodhya, Agnimávara—in three MSS., by corruption, perhaps, of the Agnimáthara of two others,—Párá-sara, and Yájnavalkya. The Bhágavata-puráña, XII., VI., 55, has Bodhya, Yájnavalkya, Párá-sara, and Agnimitra.

|| Strictly, Báhkala and Bálikali, as translittering the ungrammatical mislections बाःकला and बाःकलि.

¶ Or *Miscellaneous Essays*, Vol. I., p. 14.

Agnimáthara,\* Yájnavalkya, † and Parásara; and they taught these secondary shoots from the primitive branch. Indrapramati imparted his Sañhitá to his son Mánđukéya;‡ and it thence descended through successive generations, as well as disciples.<sup>1</sup>§ Vedamitra, (called also) Śákalya,|| studied the same Sañhitá; but he divided it into five Sañhitás, which he distributed amongst as many disciples, named, severally, Mudgala,

The Váyu supplies the detail. Mánđukéya, or, as one copy writes, Márkańdeya, ¶ taught the Sañhitá to his son Satyasaivas; he, to his son Satyahita; and he, to his son Satyaśri. The latter had three pupils: Śákalya, also called Devamitra \*\* (sic in MS.); Rathántara;†† and another Báshkali, called also Bháradwája. The Váyu has a legend of Śákalya's death, in consequence of his being defeated, by Yájnavalkya, in a disputation at a sacrifice celebrated by Janaka.

\* Agnimáchara, the lection of two MSS., and Agnimátura, that of one, scarcely deserve noting.

† Professor Wilson had "Yajnawalka".

‡ The Translator put "Mánđukéya", as the name is written in five of my thirteen MSS. See III., 8, of the *Prátiśákhya* of the *Rigveda*, edited by M. Regnier.

### ४ तस्य शिष्यप्रशिष्येणः पुच्छिष्यात् भावयी ।

|| According to the *Bhágavata-puráńa*, XII., VI., 57, as explained by Śridhara, Śákalya was son of Mánđukéya.

¶ This is the reading of all the copies of the *Váyu-puráńa* known to me.

\*\* And so reads the *Bhágavata-puráńa*, XII., VI., 56.

As the *Vishnu-puráńa* gives वैदमित्रसु शाकल्यः, so the *Váyu-puráńa* gives वैदमित्रसु शाकल्यः; and we here have, probably, only an epithet of Śákalya, or, at most, his secondary appellation.

†† See note ¶ in the next page.

Gokhalu,\* Vátsya,† Sálíya; and Śíśira.<sup>1</sup> Śáka púrñi‡ made a different§ division of the original Samítá into three portions, and added a glossary (Nírukta), constituting a fourth.<sup>2</sup> The three Samítá

<sup>1</sup> These names, in the Váyu, are Mudgala, Golaka, Kháliya, Mátysa, ¶ Saisíreya.

<sup>2</sup> The commentator, who is here followed by Mr. Colebrooke states, that he was a pupil of Indrapramati; but, from the Váyu it appears, that Śákapúrñi was another name of Rathántara, the pupil of Satyaśri, the author of three Samítás and a Nirukta (or glossary); whence Mr. Colebrooke supposes him the same with Yáska. Asiatic Researches, Vol. VIII., p. 375.\*\* It is highly probable, that the text of the Váyu may be made to correct that of the Vishnú, in this place, which is inaccurate, notwithstanding the copies agree. They read:

संहिताचितयं चक्रे शाकपूर्णिरथेतरम् †† ।  
निष्ठतमकरोत्तद्वृथं सुनिष्ठतम् ॥

\* Probably it was from being misled by a smudged ख, that Professor Wilson deciphered "Goswalu", which I have corrected. Five of my MSS. have the word in the text; two corrupt it into Gobkala; one, into Yokhalu; and four give Gomukha; one, Gálava. The *Bhágavata-purána*, XII., VI., 57, has Gokhalya. See, further, Professor Max Müller's *Ancient Sanskrit Literature*, p. 135, note 2, and p. 368, note 6.

† A single MS. has Śankha.

‡ Thus in four of my MSS., while the other nine have Śákapúni.

Professor Max Müller—*Ancient Sanskrit Literature*, p. 153, note—asserts, that "there can be no doubt that Śákapúrñi is the same name as Śákapúni." The former has much the air of being a corruption of the latter, due to popular etymology. The MSS. of the *Váyu-purána* almost everywhere have Śákapúni; and so has Yáska.

§ See note †† in this page.

|| Two MSS. have Kháliya; others, Kháláya, Kháláyá, and Swáloya.

¶ All my MSS. give Mátysa.

\*\* Or *Miscellaneous Essays*, Vol. I., p. 15.

Professor Reth—*Nirukta*, p. 222—points out, that Śákapúni is quoted by Yáska. The former cannot, therefore, be identical with the latter.

†† The bulk of MSS. at my disposal read शाकपूर्णिरथेतरः; and the

were given to his three pupils, Krauncha, Vaitálaki,\*

Here, Śakapúriir atha-itaram is the necessary construction; but quere, if it should not be Śakapúrni Rathántarāḥ. The parallel passage in the Váyu is:

प्रोवाच संहितालिखः शाकपूर्णिरथान्तरः †।  
निष्टत्तं च पुनस्त्रके चतुर्थं दिजसन्तमाः ॥

Now, in describing the pupils of Satyaśri, Rathántara was named clearly enough:

शाकल्लः प्रथमसेषां तस्मादन्यो रथान्तरः :।  
बाल्लिख भारद्वाज इति शाखाप्रवर्तकाः ॥ §

In another passage it would seem to be implied, that this Bás-kali was the author of the Samhitás; and Rathántara, of the Ni-rukta only:

बाल्लिख भारद्वाजलिखः प्रोवाच संहिताः ।  
रथान्तरो ॥ निष्टत्तं च पुनस्त्रके चतुर्थकम् ॥

resulting sense is: "Now, another, Śakapúni, made a triad of *Samhitás*, and made, likewise, a glossary, for a fourth work." The fact that the forementioned lection, with its awkwardly introduced 'now, another,' is the more ordinary one, lends considerable support to Professor Wilson's suggestion, that the text is here depraved.

\* Bad readings are: Vaitálaki, Vaitálíki, Táluki, and Paitálaki; each in one manuscript.

† All my MSS. here give रथीतरः. One of Professor Wilson's has शाकपूर्णरथतरः (*sic*).

‡ Such is, here, the prevailing lection: but रथीतरः occurs, also.

§ In the original, this passage precedes that quoted just above.

|| रथीतरः is the reading here, in all my five MSS., and so in every one of Professor Wilson's.

Rathántara is, without question, corrupted from Rathitara. As शाकपूर्णरथीतरः, the reading of every one of my MSS.,—see note †, above—is an all but impossible compound name, and as the person intended is called, elsewhere in the Váyu-puráha, Rathitara 'simply, we must read शाकपूर्णी रथीतरः, 'Śakapúri, that is to say, Rathitara.' Śakapúni thus comes out a patronymic of Śakapúra, —a fact hitherto unnoticed, I believe. See Páni, IV., १५७६. In two of the three passages adduced, above,

and Balaka;\* and a fourth, (thence named) Nirukta.

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However this may be, his being the author of the Nirukta identifies him with Śākapūrṇi, and makes it likely, that the two names should come in juxtaposition, in our text, as well as in the Vāyu. It must be admitted, however, that there are some rather inexplicable repetitions in the part of the Vāyu where this account occurs, although two copies agree in the reading. That a portion of the Vedas goes by the name of Rathantara† we have seen (Vol. I., p. 84); but, as far as is yet known, the name is confined to different prayers or hymns of the Úhya Gána of the Sáma-veda. The text of the Vishnu also admits of a different explanation regarding the work of Śākapūrṇi; and, instead of a threefold division of the original, the passage may mean, that he composed a third Saṁhitá.‡ So Mr. Colebrooke says: "the *Vishnu puráha* omits them [the Sákhás of Áśwaláyana

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from the *Vāyu-puráha*, we find, similarly, mention of 'Báshkali, Bháradwája', i. e., sprung from Bharadwája.

We are, then, to understand, that one and the same person is referred to in the *Bṛihaddevatá*, where it speaks of Śākapūri and of Rathantara. See *Indische Studien*, Vol. I., p. 105.

Of the exceedingly rare work just named there is a MS. in the Bodleian Library, wittingly misrepresented, in Dr. Aufrecht's Catalogue, as the gift of Mr. William Walker.

\* Instead of this, the *Bhagavata-puráha*, XII., VI., 58, says, that Játukarṇya, disciple of Śākalya, digested a *Saṁhitá* and a *Nirukta*, and gave them to his disciples, Balaka, Paija, Vaitála, and Viraja. The commentator explains that he divided his *Saṁhitá* into three.

One Játukarṇya succeeded, as a teacher, Yáská. *Bṛihad-drahyaka Upanishad*, II., VI., 3; IV., VI., 3.

† For the passage so called, see Vol. II., p. 242, supplementary note on p. 295; 1, 8, *ibid.*

‡ सहिताचिन्तय, the reading of all my MSS., and also, apparently, of all seen by the Translator, can mean, in good Saṁkrit, only 'three *Saṁhitás*', not 'third *Saṁhitá*'. It would be interesting to know whether Colebrooke was acquainted with a different lection; as he very rarely trips in a matter of grammar. See *Pañini*, V., II., 48.

krit, had the glossary.<sup>1\*</sup> In this way branch sprang from branch.† Another‡ Báshkali<sup>2</sup>§ composed three

and Śánkháyana], and intimates, that Śákapúrñi, a pupil of Indrapramati, gave the third varied edition from this teacher.”|| The Váyu, however, is clear in ascribing three Sañhitás, or Śákhás, to Śákapúrñi.

In the Váyu, the four pupils of Śákapúrñi are called Ke-nava, ¶ Dálaki, \*\*. Śatabaláka, and Naigama.

<sup>2</sup> This Bashkali may either be, according to the commentator, †† the pupil of Paila,—who, in addition to the four Sañhi-

\* कौदो वितालकिसद्वलाक्ष महामतिः ।  
निश्चक्षुचर्योऽभूदेवदाङ्गपारगः ।

As the commentary observes, some MSS. begin the second line of this stanza with चर्योऽनिश्चक्षुचाम् ।

† इत्येताः प्रतिशाखाभ्योऽयनुशाखा द्विजोत्तम ।

¶ The original, unsupplemented by the commentary, does not discriminate this Báshkali from the one before mentioned:

वाक्लिश्चापरात्तिसः संहिताः ऋतवान्द्विज ।

See note †† in this page.

§ We read, in the Bhágavata-puráya, XII., VI., 59:

बाष्कलिः प्रतिशाखाभ्यो वालखिल्यात्यसंहिताम् ।  
चक्रे वालायनिभेज्यः पैशारद्वीप तां दधुः ॥

Báshkala had before been mentioned; and the Báshkali here spoken of is said, by Śridhara, to have been his son: बाष्कलिः । पूर्वोक्तस्य बा-ष्कलस्य पुत्रः । It is stated, in this stanza, that Báshkali compiled a Sañhítá, called Válakhilyá, from all the aforesaid Śákhás; and that Báláyani (*sic*), Bhajya, and Káśára accepted it,—or read it, according to the commentator's gloss o. दधुः, namely, तामादधुः । अधीतवन्तः ।

|| *Miscellaneous Essays*, Vol. I., p. 15.

¶ Two MSS. have Kajava.

\*\* One MS. has Dwálaki; and two, Vámana. Two, again, seem to intend Uddálaki. Uddálaka, son of Aruña, is a well-known Vaidik personage.

†† The commentary remarks: बाष्कलिः पैलग्निषः । चतस्रः संहि-  
तास्त्रक रत्नतम् । स एवान्यात्तिसः संहिताः ऋतवान् । अपर एव

other Sañhitás, which he taught to his disciples, Káláyani, Gárgya,\* and Kathájava.<sup>†</sup> These are they by whom the principal divisions of the Rích have been promulgated.<sup>‡</sup>

tás previously noticed, compiled three others; or he may be<sup>¶</sup> another Báshkali, a fellow-pupil of Śákapuríni. The Váyu makes him a disciple of Satyaśrí, the fellow-pupil of Śákalya and Rathántara, and adds the name or title Bháradwája. §

<sup>1</sup> In the Váyu, they are called Nandáyaníya, Pañnagári,|| and Árjava.

<sup>2</sup> Both the Vishnu and Váyu Puráñas omit two other principal divisions of the Rích, those of Áswaláyana and Śánkháyana (or the Kaushitaki). Asiatic Researches, Vol. VIII., p. 375. ¶ There is no specification of the aggregate number of Sañhitás of the Rích, in our text, or in the Váyu; but they describe eighteen, including the Nirukta; or, as Mr. Colebrooke states,

शाकच्चसतीर्थे बाक्लिः । तच्छिष्ठाः कालायनिप्रमुखास्तयः । In other words, Báshkali, disciple of Paila, first redacted four Sañhitás, and then three others. But there was a different Báshkali, Śákalya's fellow-student; and his disciples were Káláyani and the rest.

We are left to ascertain on what authority seven Sañhitás are imposed on a single Báshkali.

\* Son of Baláka, mentioned a little before. See the *Kaushitaki-bráhmaṇa Upanishad*, IV., 1.

† One of my MSS. exhibits Ájava, which looks like a mere misscript of the *Váyu-purána's* Árjava.

‡ एतेऽबद्धूषाः प्रोक्ताः संहिता यैः प्रवर्तिताः ।

"These, by whom the Sañhitás have been promulgated, were denominated Bahwíchas."

Bahwícha is a general name for a teacher of the *Rigveda*.

§ See the second and third extracts from the *Váyu-purána* at p. 46, note 2, *supra*.

|| In two MSS., Pañnagáni.

¶ Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 15.

sixteen (*Asiatic Researches*, Vol. VIII., p. 374 \*); that is, omitting the two portions of the original as divided by Paila. The Kúrma Puráńa states the number at twenty-one; † but treatises on the study of the Vedas reduce the Śákhás of the Rich to five. ‡

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\* Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 14.

† But it does not name them.

‡ The Śákalas, Báshkalas, Áśwaláyanas, Sánkháyanas, and Máiídúkáyanas. So says the *Charańa-vyáhu*.

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## CHAPTER V.

Divisions of the Yajur-veda. Story of Yájnavalkya: forced to give up what he has learned: picked up by others, forming the Taittiríya-yajus. Yájnavalkya worships the sun, who communicates to him the Vájasaneyi-yajus.

PARÁSARA.—Of the tree of the Yajur-veda there are twenty-seven branches, which Vaiśampáyana, the pupil of Vyása, compiled, and taught to (as many) disciples.<sup>1</sup> Amongst these, Yájnavalkya, the

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<sup>1</sup> The Váyu divides these into three classes, containing, each, nine, and discriminated as northern, middle and eastern:

उदीचा मध्ददेशाच्च प्राच्याचैव पृथग्विधाः।

Of these the chiefs were, severally, Śyámáyani, Áruṇi, and Ánalavi (or Álambi\*). With some inconsistency, however, the same authority states, that Vaiśampáyana composed, and gave to his disciples, eighty-six Sañhitás.†

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\* My MSS. have this reading.

† The Váyu-purána declares:

विश्वायनगोचोऽसौ यजुर्वदं व्यक्त्ययत् ।  
पदशीतिसु येनोक्ता संहिता यजुषां शुभाः ॥  
शिथिभ्यः प्रदद्वी ताष्ठ जगुङ्गसे विधानतः ॥  
एकसत्र परित्यतो याज्ञवल्क्यो महातपाः ॥  
पदशीतिसु तस्यापि संहितानां विकल्पकाः ।  
सर्वेषामेव तेषां वै विधा भेदाः प्रकीर्तिताः ।  
विधा भेदासु ते प्रोक्ता भेदे अस्तिवमे शुभे ॥

Then follows the line quoted above, and the names of the disciples, Śyámáyani, &c.

These verses are thus edited, from Professor Wilson's MSS., in Dr. Aufrecht's Catalogus, &c., p. 55; and my five copies of the Váyu-purána are of no help towards mending them into something probable. The passage, as it stands, is, in part, ungrammatical and unintelligible; and it would be venturesome to guess at its full meaning, in its unamended state.

son of Brahmaráta,\* was distinguished for piety and obedience to his preceptor.

It had been formerly agreed, by the Munis, that any one of them who, at a certain time, did not join an assembly held on mount Meru should incur the guilt of killing a Brahman within a period of seven nights.<sup>1</sup> Vaiśampáyana alone failed to keep the appointment, and, consequently, killed, by an accidental kick with his foot, the child of his sister. He then addressed his scholars, and desired them to perform the penance expiatory of Brahmanicide, on his behalf. Without any hesitation,<sup>†</sup> Yájnavalkya refused, and said: "How shall I engage in penance with these miserable and inefficient Brahmans?"<sup>‡</sup> On which, his Guru, being incensed, commanded him to relinquish all that he had learned from him. "You speak contemptuously," he observed, "of these young Brahmans: but of what use is a disciple who disobeys my commands?" "I spoke," replied Yájnavalkya, "in perfect faith:<sup>§</sup> but,

<sup>1</sup> The parallel passage in the Váyu rather implies, that the agreement was to meet within seven nights:

तत्सो सगणाः सर्वे वैश्मायनवर्जिताः ।  
प्रययुः सप्तरात्रेण यत्र संधिः द्वातोऽभवत् ॥

\* One MS. has Devaráta; and so reads the *Bhágavata-purána*, XII., VI., 64. Devaráta would be a violent synonym of Brahmaráta. Moreover, Daivaráti—patronymic of Devaráta—is a name of Janaka, Yájnavalkya's patron.

† These words should end the preceding sentence. The original runs: चरध्वं मलृते सर्वे न विवार्यमिदं तथा ।

‡ He says: 'I will perform this sacred office': चरिष्वैऽस्मिदं ब्रतम् ।

§ *Bhaktau*, "out of devotion to thee."

as to what I have read from you, I have had enough: it is no more than this—" (acting as if he would eject it from his stomach); when he brought up the texts of the Yajus, in substance stained with blood. He then departed. The other scholars of Vaiśampáyana, transforming themselves to partridges (Tittiri), picked up the texts which he had disgorged, and which, from that circumstance, were called Taittiríya;<sup>1</sup> and the disciples were called the Charaka professors\* of the Ya-

<sup>1</sup> Also called the Black Yajus. No notice of this legend, as Mr. Colebrooke observes (Asiatic Researches, Vol. VIII., p. 376†), occurs in the Veda itself; and the term Taittiríya is more rationally accounted for in the Anukramaṇī, or Index, of the Black Yajus. It is there said, that Vaiśampáyana taught it to Yáska, who taught it to Tittiri, who, also, became a teacher; whence the term Taittiríya: for a grammatical rule explains it to mean, 'The Taittiríyas are those who read what was said or repeated by Tittiri.' तित्तिरिणा प्रोक्तमधोयते। तित्तिरीयाः। Pániini, IV., III., 102. The legend, then, appears to be nothing more than a Pauráṇik invention, suggested by the equivocal sense of Tittiri, a proper name, or a partridge.‡ Much of the mythos of the Hindus, and, obviously, of that of the Greeks and Romans, originates in this source. It was not confined, at least amongst the former, to the case that Creuzer specifies,— "Telle ou telle expression cessa d'être comprise, et l'on inventa des mythes pour éclaircir ces malentendus,"—but was wilfully perpetrated, even where the word was understood, when it afforded a favourable opportunity for a fable. It may be suspected, in the present instance, that the legend is posterior, not only to the Veda, but to the grammatical rule; or it would have furnished Pániini with a different etymology.

\* Charakádhvāryu.

† Or *Miscellaneous Essays*, Vol. I., p. 16.

‡ Compare Professor Max Müller's *History of Ancient Sanskrit Literature*, p. 174, note.

juś, from Charaṇa, ('going through' or 'performing' the expiatory rites enjoined by their master).<sup>1\*</sup>

Yajnavalkya, who was perfect in ascetic practices, † addressed himself strenuously to the sun, being anxious to recover possession of the texts of the Yajus. "Glory to the Sun," he exclaimed, "the gate of liberation, the fountain of bright radiance, the triple source of splendour, as the R̄ig-, the Yajur-, and the Sāma-vedas! Glory to him, who, as fire and the moon, is one with the cause of the universe: to the sun, that is charged with radiant heat, and with the Sushumña; ray, (by which the moon is fed with light): to him who is one with the notion of time, and all its divisions of hours, minutes, and seconds: § to him who is to be

\* This is another specimen of the sort of Paronomasia explained in the preceding note. The Charakas are the students of a Śākhā so denominated from its teacher Charaka. (Asiatic Researches, Vol. VIII., p. 377 ||). So, again, Pūnini, IV., III., 107: 'The readers of that which is said by Charaka are Charakas:' चरकेन प्रोक्तं चरकाः। Charaka has no necessary connexion with Char, 'to go.' The Vāyu states, they were also called Chaṭakas, from Chaṭ (चट), 'to divide;' because they shared amongst them their master's guilt. 'Those pupils of Vaiśampāyana were called Chaṭakas by whom the crime of Brahmanicide was shared; and Charakas, from its departure.'

\* See the Translator's third note on Book IV., Chapter XXI.

† Prāṇayāma. It is correctly rendered "suppression of breath", in Vol. II., p. 89.

‡ See Vol. II., p. 297, note .

§ कलाकाष्ठानिमेषादिकालशानात्मगे नमः । \*

See Vol. I., p. 47.

|| Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 17.

meditated upon as the (visible) form of Vishnu, as the impersonation of the mystic Om:<sup>\*</sup> to him who nourishes the troops of the gods, having filled the moon with his rays: who feeds the Pitris with nectar and ambrosia,<sup>†</sup> and who nourishes mankind with rain; who pours down, or absorbs, the waters, in the time of the rains, of cold, and of heat!<sup>‡</sup> Glory be to Brahmá,<sup>§</sup> the sun, in the form of the three seasons:<sup>||</sup> him who alone is the dispeller of the darkness of this earth, of which he is the sovereign lord! To the god who is clad in the raiment of purity be adoration! Glory to the sun, until whose rising, man is incapable of devout acts, and water does not purify; and, touched by whose rays, the world is fitted for religious rites: to him who is the centre and source of purification!<sup>¶</sup> Glory to Savitri, to Surya, to Bhaskara, to Vivaswat, to Aditya, to the first-born of gods or demons.<sup>\*\*</sup> I adore the eye

वैश्वम्यायनशिष्टाले चरकाः समुदाहताः ।  
ब्रह्महत्या तु यैशीर्णा चरणास्त्रकाः स्मृताः ॥††

\* In the original, *paramākshara*, "the supreme syllable."

† *Sudhāmrīta*. See Vol. II., p. 300, note \*.

‡ हिमार्खुर्धर्मवृष्टीनां कर्ता हर्ता च यः प्रभुः ।

§ Vedhas, in the original.

|| *Kāla*.

¶ सत्कर्मयोग्यो न जनो नैवापः शौचकारणम् ।

यस्मिन्नगुदिते तस्मै नमो देवाय भास्ते ॥

स्मृष्टो यदंशुभिलोकः कियायोग्योऽभिजायते ।

पर्विचकारणाय तस्मै शुद्धात्वने नमः ॥

\*\* "Or demons" represents *ādi*, 'etc.'

†† The halves of this stanza are here transposed, if my MSS. are correct.

of the universe, borne in a golden car, whose banners scatter ambrosia.”\*

Thus eulogized by Yájnavalkya, the sun, in the form of a horse, (appeared to him, and) said: “Demand what you desire.” To which the sage, having prostrated himself before the lord of day, replied: “Give me a knowledge of those texts of the Yajus with which (even) my preceptor is unacquainted.” Accordingly, the sun imparted to him the texts of the Yajus called Ayátayáma (unstudied), which were unknown to Vaiśampáyana: and, because these were revealed by the sun, in the form of a horse, the Brahmans who study this portion of the Yajus are called Vájins (horses).† Fifteen branches of this school sprang from Kańwa and other pupils of Yájnavalkya.<sup>1</sup>

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The Váyu names the fifteen teachers of these schools, Kańwa, Vaidheya, Śálin, Madhyandina, Śápeyin,‡ Vidagdha, Uddálín,§ Támráyańi,|| Vátsya, Gálava,¶ Śaísiri,\*\* Átavya,†† Paría, Virána,‡‡ and Saíparáyańa,§§ who were the founders of no fewer than 101 branches of the Vájasaneyi, or White Yajus. Mr. Colebrooke specifies several of these, as the Jábálas, Baudháyanas, Tápaniyas, &c. Asiatic Researches, Vol. VIII., p. 376.|||

\* Yájnavalkya’s hymn will be found in the *Bhágavata-puráńa*, XII., VI., 67–72.

† See, for a translation of nearly the whole of this chapter, Yájnavalkya’s hymn excepted, *Original Sanskrit Texts*, Part III., pp. 32, 33.

‡ Two of my MSS. have Śápeyin, a reading of no value.

§ This, as I judge from all my MSS., is an error for Uddala.

|| Similarly, this seems an oversight for Támráyańa.

¶ Golava is a variant. \*\* All my MSS. have Śaishiri.

†† Átevin is the most common reading; but Áfavin and Áfavin, also, are found. ‡‡ Viráni is in all my MSS.

§§ The lection of four MSS. is सपरायणः, ‘and Paráyańa.’

||| Or *Miscellaneous Essays*, Vol. I., p. 17.

## CHAPTER VI.

Divisions of the Sáma-veda: of the Atharva-veda. Four Pauráńik Samítitás. Names of the eighteen Puráńas. Branches of knowledge. Classes of Rishis.

YOU shall now hear, Maitreya, how Jaimini, the pupil of Vyása, divided the branches of the Sáma-veda. The son of Jaimini was Sumantu; and his son was Sukarman; who, both, studied the same Saínhitá under Jaimini<sup>1</sup>. The latter\* composed the Sáhasra Saínhitá (or compilation of a thousand hymns, &c.), which he taught to two disciples, Hirańyanábha,—also named Kauśalya† (or, of Kośala),—and Paushyinji<sup>2</sup>: Fifteen disciples (of the latter) were the authors of as many Samítitás: they were called the northern chanters of

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<sup>1</sup> The Váyu makes Sukarman the grandson of Sumantu; his son being called Sunwat. §

<sup>2</sup> Some copies read Paushpinji. The Váyu agrees with our text, but alludes to a legend of Sukarman having first taught a thousand disciples; but they were, all, killed by Indra, for reading on an unlawful day, or one when sacred study is prohibited.

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\* Sukarman, namely.

† One of my MSS. has Kaiśilya. The *Váyu-puráńa* reads Kauśilya, which looks less likely than Kauśalya, to be correct.

‡ All my MSS. have Paushpinji. Paushyinji, a reading of no account, occurs in some copies of the *Váyu-puráńa*. The *Bhágavata-puráńa*—see p. 59, note \*, *infra*,—has Paushpanji, a patronymic of Pushpanja. The meaning of Paushpinji is not evident; but it is, probably, the original name.

§ See p. 60, note ||, *infra*.

the Sáman.\* As many more, also, the disciples of

\* साहस्रं संहिताभेदं सुकर्मा तत्सुतस्तः ।  
चकार तं च तच्छ्यौ जगहति महामती ॥  
हिरण्यनाभः कौशल्यः पौर्णिष्ठिव्य द्विजोन्नम ।  
उदीच्यसामग्राः शिष्यासेभ्यः पञ्चदश्य सृताः ॥  
हिरण्यनाभान्नावत्यः संहिता देविंजोन्नमैः ।  
गृहीतासेऽपि चोच्यन्ते पण्डितैः प्राच्यसामग्राः ॥

The corresponding passage of the *Bhágavata-puráńa*,—XII., VI., 76–78,—runs thus:

सुकर्मा चापि तच्छ्यौ सामवेदतरोमहान् ।  
साहस्रं संहिताभेदं चक्रं सामानं ततो द्विजः ॥  
हिरण्यनाभः कौशल्यः पौर्णिष्ठिव्य सुकर्मणः ।  
शिष्यौ जगृहतुश्चान्य आवन्यो ब्रह्मविन्नमः ॥  
उदीच्या भासामग्राः शिष्या आसन्पञ्च शतानि वै ।  
पौर्णिष्ठ्यावन्ययोश्चापि कांश्चित्पाच्यान्मच्चते ॥

Sridhara explains this to mean, that Hirányanábha, Paushpanji,<sup>†</sup> and Ávantya had, between them, five hundred disciples, first called northern, and, some of them, in time, eastern.

It seems possible that the name Ávantya grow out of a misreading of *távatyak*,—which some of my MSS. corrupt into *távuntyak*,—and the suggestion of Kauśalya; both which words stand only two lines apart, in the verses quoted from the *Vishńu-puráńa*. Ávantya does not appear in the *Váyu-puráńa*, an older work than either the *Vishńu* or the *Bhágavata*:

तस्य शिष्योऽभवद्वीमान्पौर्णिष्ठिदिंजसन्तमाः ।  
हिरण्यनाभः कौशिल्यो द्वितीयोऽभूत्वराधिपः ॥  
अथापयन्तु पौर्णिष्ठिः शहस्रार्थं तु संहिताः ।  
ते नामोदीच्यसामान्याः शिष्याः पौर्णिष्ठिः शुभाः ॥  
शतानि पञ्च कौशिल्यः संहितानां च वीर्यवान् ।  
शिष्या हिरण्यनाभस्य सृतास्ते प्राच्यसामग्राः ॥

Here, distinctly, Paushpinji is said to have taught half a thousand *Saṁhitás*; and his disciples were called, northerners: Hirányanábha had five hundred *Saṁhitás*; and his disciples were known as easterlings.

Sridhara tries to harmonize with the text he is editing that of the *Vishńu-puráńa*; quoting from it, in place of the fourth verse adduced above:

उदीच्या भासामग्राः शिष्यासस्य पञ्च शतं सृताः ।

The reading तस्य is seer, at once, to be incomparably better than

Hirañyanábha, were termed the eastern chanters of the Sáman, founding an equal number of schools. Lokákshi,\* Kuthumi,† Kushídin;‡ and Lángali were the pupils of Paushyinji; and by them and their disciples many other branches were formed: whilst another scholar of Hirañyanábha, named Kríti,§ taught twenty-four Saúhitás to (as many) pupils; and by them, again, was the Sáma-veda divided into numerous branches.<sup>1||</sup>

<sup>1</sup> The Váyu specifies many more names than the Vishnú; but the list is rather confused. Amongst the descendants of those named in the text, Ráyáianíya (or Ráñayaniya), the son of Lokákshi, is the author of a Saúhitá still extant; Saumitri, his son, was the author of three Saúhitás: Parásara, the son of Kuthumi, compiled and taught six Saúhitás: and Śáligotra, a son

तेभ्यः; and 'five hundred', as the *Váyu-purána* shows, has to displace 'fifteen'. By the ordinary text, only thirty *Saúhitás* are disposed of, out of the thousand. Both these better lections are in a single one of my thirteen copies of the *Vishnu-purána*; but the commentary adopts, uninquiringly, and without demur, what are now made out to be corruptions.

\* Three MSS. have Laugákshi; one has Laukákshi. The former of these readings seems to be the best of all.

† Scarcely worthy of mention are the variants Kuthami and Kuśumi.

‡ This is the prevailing lection; while three MSS. have Kusidin; two, Kuśidi; two, Kuchidi; one, Kuśádi. The *Váyu-purána* seems to give Kuśiti, in some MSS.; in others, Kuśin.

§ Two MSS. exhibit Kríta; and this, according to the copies of it known to me, is the name, in the *Váyu-purána*.

|| The history of the transmission of the *Sáma-veda* is briefly told as follows, in the *Bhágavata-purána*, XII., VI., 75—80. Jaimini had a son, Sumantu, whose son was Sunwat; and to each of them he gave a *Saúhitá*. Suksarman, another disciple of Jaimini, divided the *Sáma-veda* into a thousand parts. His disciples were Hirañyanábha, Paushpanji, and Ávantlya; and their disciples were, in all, five hundred.

I will now give you an account of the Saṁhitás of the Atharva-veda. The illustrious Muni Sumantu taught this Veda to his pupil Kabandha, who made it twofold, and communicated the two portions to Devadarśa\* and to Pathya. The disciples of Devadarśa were Maudga,† Brahmabali, Śaulkyáyani,: and Pippalá-

of Lāngali, established, also, six schools.‡ Kṛiti was of royal descent:

ततो हिरण्यनाभस्य ऋतिः शिष्टो नृपात्मजः ।

He and Paushyinji were the two most eminent teachers of the Sáma-veda.

Paushpanji's disciples, to-wit, Laugákshi, Māngali, Kulya, Kuśida, and Kukshi, received, each, a hundred *Saṁhitás*; Hiraṇyánábha's disciple, Kíta, twenty-four; and Ávantya's disciples, the rest.

We are not told who, or how many, these last were. They must have taken four hundred and seventy-six *Saṁhitás*, to make up the thousand into which the *Sáma-veda* was partitioned by Sukarman.

\* The *Váyu-puráńa* has Vedasparśa. Śridhara, commenting on the *Bhágavata-puráńa*, XII., VII., 1, quotes a portion of our text, and reads Vedadarśa.

† One MS. has Maunda. The name, in the *Váyu-puráńa*, is Moda.

: One MS. has Śaulkyáyani.

‡ I do not find that Ráñayaniya is called son of Lokákshi: he seems to have been only his disciple. Nor is Saumitri represented as son of Ráñayaniya; and no writings are credited to him. Ráñayaniyi—son of Ráñayaniya—and he are merely stated to have been conversant with the *Sáma-veda*. The Sanskrit runs:

राणाथनीयिः सौमित्रिः सामवेदविशारदौ ॥

Again, instead of "Párasara, the son of Kuthumi," I meet with Páraśarya Kauthuma and with Kauthuma Páraśarya, which perhaps intend Páraśarya, son of Kuthumi. Once more, the kinship of Lāngali and Śálihotra,—a better reading than Śáligotra—is left unspecified; and each of them, we are told, published six *Saṁhitás*:

लाङ्गलिः शालिहोत्रसु षष्ठ्यद्विवाच संहिताः ।

As to this line, at least, my MSS. of the *Váyu-puráńa* must differ from those which were consulted by Professor Wilson.

da.\* Pathya had three pupils, Jajali, Kumudadi,† and Saunaka; and by all these were separate branches instituted. Saunaka, having divided his Samhitá into two, gave one to Babhru, and the other to Saindhavayana; and from them sprang two schools, the Saindhavas and the Munjakesas.<sup>1‡</sup> The principal subjects of difference§ in the Sañhitás of the Atharva-veda

\* According to the commentator, Munjakesa is another name for Babhru; but the Váyu seems to consider him as the pupil of Saindhava; but the text is corrupt:

सैन्धवो मुञ्जकेशाय भिन्नां चास्य दिधा पुनः ॥ ६

\* Pishpaláda, though occurring in five of my MSS., and in some copies of the *Váyu-purána*, can be nothing but a clerical error.

† Kumudádi is the reading of two MSS.; Kumudári, of one.

‡ The account of the *Atharvaveda* given in the *Bhágavata-purána*, XII., VII., 1—3, is, in substance, this. Sumantu had two disciples, Pathya and Vedadarśa. The disciples of the latter were Śaulkáyani, Brahmbali, Modosha, and Paippaláyani; and those of the former were Kumuda, Śunaka, and Jajali. Śunaka had two disciples, Babhru—son of Angiras,—and Saindhavayana; and these were succeeded by the Sávarnyás and others.

I have availed myself of Śankara's supplementations, here and in note || in p. 60, *supra*.

One MS. has, for Modosha, Modásha; another, Mediya. All my MSS., and likewise the printed editions, have the ungrammatical Pippaláyani, which I have corrected to Paippaláyani. The *Bhágavata-kathá-saṅgraha* gives, in my incorrect copies of it, Śaunakáyani, Brahmbali, Maudgaládi, and Pippaláyani, as the disciples of Vedadarśa.

§ "Subjects of difference" is the rendering of *vikalpákāk*, 'divisions.'

|| Just before this line we read, almost in the words of the *Vishnu-purána*, as follows:

शौनकस्य दिधा छत्रा ददावेकं तु बभुवे ।

द्वितीयां संहितां धीमाण्डिष्वायनसंज्ञिते ॥

It is now patent why the Translator pronounced the text corrupt. Saindhavayana and Saindhava cannot denote the same teacher. The former must have been a descendant of the latter.

are the five Kalpas (or ceremonials); the Nakshatra Kalpa, (or rules for worshipping the planets); the Vaitána (Kalpa), (or rules for oblations, according to the Vedas generally); the Saṁhitá (Kalpa), (or rules for sacrifices, according to different schools); the Ángirasa (Kalpa), (incantations and prayers for the destruction of foes and the like); and the Sánti Kalpa, (or prayers for averting evil).<sup>1\*</sup>

Accomplished in the purport of the Puráñas, Vyása compiled a Pauránik Saṁhitá, consisting of historical and legendary traditions, prayers and hymns, and sacred chronology.<sup>2†</sup> He had a distinguished disciple,

<sup>1</sup> The Váyu has an enumeration of the verses contained in the different Vedas; but it is very indistinctly given, in many respects, especially as regards the Yajus. The Rich is said to comprise 8,600 Ríchas; the Yajus, as originally compiled by Vyása, 12,000; of which the Vájasaneyi contains 1,900 Ríchas and 7,600 Bráhmaṇas; the Charaka portion contains 6,026 stanzas; and, consequently, the whole exceeds 12,000 verses. The stanzas of the Sáman are said to be 8,014; and those of the Atharvan, 5,980. Mr. Colebrooke‡ states the verses of the whole Yajus to be 1,987; of the Śatapatha§ Bráhmaṇa of the same Veda, 7,624; and, of the Atharvan, 6,015.

<sup>2</sup> Or, of stories (Akhyásas) and minor stories or tales (Upá-

\* न च चकल्यो वेदानां संहितानां तथैव च ।  
चतुर्थः सादाह्निरसः शान्तिकल्पय पद्मः ।  
त्रैष्टस्त्वर्थेणामेते संहितानां विकल्पकाः ॥

The Translator consulted, for his intercalative explanations, those of the commentary; and this understands, by the second and third *kalpas*, the Bráhmaṇas\* of the Atharvaveda, and its *mantras*.

† आत्मानीश्वायुपात्मानीर्गीथाभिः कल्पशुद्धिभिः ।  
पुराणसंहितां चक्रे पुराणार्थविशारदः ॥

‡ *Miscellaneous Essays*, Vol. I., pp. 54, 60, 89.

§ "Salapalka" was, of course, an error of the press, in the first edition.

Súta, also termed Romaharshaña; and to him the great Muni communicated the Puráñas. Súta had six scholars, Sumati, Agnivarchas, Mitrayu\*, Sáṁśapáyana,† Akítabraña,‡ (who is also called Kásyapa§), and Sávarni.|| The three last composed three fundamental

khyánas); of portions dedicated to some particular divinity, as the

\* One MS. has, here and below, Mitráyu, a reading which is seen in some copies of the *Váyu-purána*, as well.

† In one MS. is Sáṁśapáyani.

‡ One MS. has Kítabraña: but the reading is, perhaps, to be rejected. Akítabraña, however, renders the line which it begins hypermetrical:

अक्षतत्रणोऽथ सावर्णिः षट्कृष्णास्तस्य चाभवन् ।

What is conclusive,—if the MSS. are not corrupt,—the *Váyu-purána* has the line

आचेयः सुमतिर्धीमान्काशपो ह्यक्षतत्रणः ।

It is proved hereby, moreover, that Akítabraña sprang from Kásyapa. Sumati is here called descendant of Atri, too.

For the reading Kítavrata, see note || in this page.

§ In the Sanskrit, Kásyapa is not named here, but in the following sentence, which the translation abridges.

|| "Six persons received the Puráñas from Vyása, and were his pupils. Their names are Súta, Lomaharsha, Sumati, Maitreya, Sáṁśapáyana, and Sávarni." The Translator thus renders a passage from the *Agni-purána*, in the *Journal of the Asiatic Society of Bengal*, Vol. I., p. 84. Compare Professor Wilson's *Essays, Analytical, Critical, &c.*, Vol. I., p. 88.

Burnouf—in his edition of the *Bhágavata-purána*, Vol. I., Preface, pp. XXXIX., XL.—quotes the original of the passage thus rendered, and translates and annotates it, as follows:

ग्राथ ब्राह्मानुराणादि सूतो चै लोमहर्षणः ।

सुमतिर्धीमिवर्चाश्च मित्रयुः शंशपायनः ॥

क्षतत्रतोऽथ सावर्णिः षट्कृष्णास्तस्य चाभवन् ।

शंशपायनाद्यश्चकुः पुराणानां तु संहिताः ॥

ब्राह्मादीनि पुराणानि हरिविद्या दशाष्ट च ।

महापुराणे चापेये विद्यारूपो हरिः स्तितः ॥

"Lômabarchana n'e Súta, après avoir reçu de Vyása les Puráñas et le reste, eut six disciples, savoir: Sumati, Agnivartchas, Mitrayu,

Saṁhitás; and Romaharshaṇa himself compiled a

Śiva-gítá, Bhagavad-gítá, &c.; and accounts of the periods

Çāṁçapáyana, Kṛitavrata et Sávarni Çāṁçapáyana et les autres firent des collections des Puráṇas. Les Puráṇas, dont le Brâhma est le premier, sont au nombre de dix-huit; c'est la science même qui n'est autre que Hari. En effet, dans le grand Puráṇa nommé l'Âgnéya, Hari existe sous la forme de la science.'

"M. Wilson \* \* \* a cité ce texte qu'il regarde comme remarquable en ce qui touche à la question de l'origine des Puráṇas. Mais soit qu'il ait en sous les yeux un texte différent du nôtre, soit que quelque faute d'impression se soit glissée dans son travail, il fait deux personnages de Sûta et de Lômaharchaṇa, et il ne nomme pas Kṛitavrata. Au lieu de Çāṁçapáyana, que donne également le Vâichñava, M. Wilson lit Sihsapáyana, comme le Bhâgavata, et Mâitréya au lieu du Mitrâyu ou Mitrâyu du Vâichñava. Ces différences viennent probablement de l'inattention des copistes qui ont compilé les index dont s'est servi M. Wilson pour ses analyses; quelle qu'en soit d'ailleurs la cause, je crois plus sûr de m'en tenir au texte que j'ai sous les yeux, que de faire deux personnages de Sûta et de Lômaharchaṇa. Mais je dois en même temps remarquer le peu d'accord qui se trouve entre les trois autorités originales dont je rapporte le témoignage, le Bhâgavata, le Vâichñava et l'Âgnéya. Les noms de *Trayyâruṇi* et de *Hârîta*, donnés par le Bhâgavata, ne reparaisseut plus dans le Vâichñava ni dans l'Âgnéya; d'autre part, le *Sumati*, l'*Agnivartchas* et le *Mitrâyu* de ces deux derniers ouvrages ne se trouvent pas dans le Bhâgavata. La liste de ce dernier Puráṇa contient d'ailleurs un vice radical, qui consiste à faire deux personnages de Kâtyapa (qu'il faut lire, comme je vais le dire plus bas, *Kâtyapa*), et d'Akṛitavrâna. Quand on pourra comparer un plus grand nombre de textes indiens, et surtout de commentaires, peut-être résoudra-t-on ces difficultés, comme on peut le faire en ce qui touche Akṛitavrâna, qu'un commentateur nous apprend avoir été surnommé *Kâtyapa*, à cause sans doute de la famille à laquelle il appartenait; ainsi, le nom de *Trayyâruṇi* qui est patronymique, cache probablement le nom propre de *Sumati* ou d'*Agnivartchas*. *Trayyâruṇi* rappelle le *Trayyaruṇa* qui figure, selon Colebrooke, parmi les rois auteurs de quelques hymnes du Rîgvêda (*Miscell. Essays*, t. I., p. 23); et *Hârîta* est le nom d'un sage, auteur d'un Dharmâcâstra qui est quelquefois cité par Kullûka Bhâṭṭa, dans son *Commentaire sur Manu*", etc.

For Tryaruṇa, the real Vaidik name, see p. 30, note †, *supra*; for Ātrey, the patronymic of Sumati, p. 64, note ‡, *supra*. According to

fourth, called Romaharshniká;\* the substance of which four Samhitás is collected into this (Vishnu Purana). †

The first of all the Puranas is entitled the Bráhma. Those who are acquainted with the Puranas enumerate eighteen, or, the Bráhma, Pádma, Vaishnava, : Śaiva,

called 'Kalpas, as the Bráhma Kalpa, Váráha Kalpa, &c. §

the Váyu-purána, Bháradwája is Agnivarchas's patronymic; Vásishtha, Mitrayu's; and Saumadatti, Sávaríi's.

The originators of the Puranas are thus enumerated in the Bhágavata-purána, XII., VII., 5:

चार्यादर्णिः काश्चपथं सावर्णिरक्षतव्रणः ।  
वैश्म्याद्यनहारीती षड्बु पौराणिका इमे ॥

So read, all but consentaneously, five MSS. which I have examined. One of them has Akritavrata, for Akritabrána; and one has - like the Bhágavata-kathá-sangraha - Śiṁśapáyana, for Vaiśampáyana. Śiṁśapáyana is the name, in the Váyu-purána.

\* काश्चपः संहिताकर्ता सावर्णिः शांश्पायनः ।  
रोमहर्षेणिका चान्या तिसृणां मूलसंहिता ॥

"Káṣyapa was compiler of a Samhitá; and so was Sávaríi, and so Śiṁśapáyana: and the Romaharshniká was another Samhitá, the root of the three just specified."

The Váyu-purána says the same, in effect.

† The original of this paragraph, the scholia on it, and a translation of both, will be found in Burnouf's edition of the Bhágavata-purána, Vol. I., Preface, pp. XXXVII.—XXXIX.

‡ From the commentary: विष्णुपुराणं च क्वचिहशसाहस्रं क्वचिद्-  
एषाहस्रमित्यादिकल्पे॑ प्यत्र षहाहस्रमेव व्याख्यायते । We learn,  
from this, that the Vishnu-purána has been variously reputed as con-  
sisting of ten thousand stanzas, of eight thousand, and of six thousand.  
The scholiast accepts the most moderate estimate. It is a great reduction  
from twenty-three thousand. See Vol. I., Preface, p. XXXIV., note 2,  
extract from the Matsya-purána.

§ Most of this note is taken from the commentary, which remarks as follows: आख्यानादिभिः सह पुराणसंहितां चक्रे । आस एति शेषः । तत्  
दृष्टोपलब्धकर्थं प्राकृताख्यानकं बुधाः । श्रुतस्यार्थस्य कथनमुपाख्यानं  
प्रचक्षते । गाथा पितृपृथ्वादिगीताः । कल्पशुद्धिर्वाराहादिकल्पनिर्णयः ।

Bhágavata, Náradíya, Márkañdeya, Agneya, Bhavishyat, Brahma Vaivarta, Lainga, Váráha, Skánda, Vámana, Kaurma, Mátsya, Gáruda, Brahmánda. The creation of the world, and its successive reproductions, the genealogies (of the patriarchs and kings), the periods of the Manus, and the transactions of the (royal) dynasties, are narrated in all these Puráñas.\* This Puráña which I have repeated to you, Maitreya, is called the Váishnava, and is next, in the series, to the Pádma; and in every part of it, in its narratives of primary and subsidiary creation, of families, and of periods, the mighty Vishnú is declared, in this Puráña<sup>†</sup>.

The four Vedas, the (six) Angas (or subsidiary portions of the Vedas), (viz., Sikshá, rules of reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vyákaraña, grammar; Nirukta, glossarial comment; Chhandas, metre; and Jyotisha, astronomy), with Mímámásá (theology), Nyáya (logic), Dharma (the institutes of law), and the Puráñas, constitute the fourteen (principal) branches of knowledge: or (they are considered as) eighteen, (with the addition of these four), the Áyur-veda, (medical science, as taught by Dhanwantari), Dhanur-veda, (the science of archery or arms, taught by Bhṛigu), Gándharva-(veda), (or the drama, and the arts of music, dancing, &c., of

<sup>1</sup> For remarks upon this enumeration, see Introduction.†

\* See Vol. I., Preface, p. VII., note 1; and the supplementary annotation thereon, in p. 199, *ibid*. See, further, the note at the end of the present chapter.

† Vol. I., Preface, pp. XXIII. *et seqq.*

which the Muni Bharata was the author), and the Artha Sástra, (or science of government, as laid down first by Bríhaspati).\*

There are three kinds of Rishis (or inspired sages): royal Rishis, (or princes who have adopted a life of devotion, as Viśwámitra), divine Rishis, (or sages who are demigods also, as Nárada), and Brahman Rishis, (or sages who are the sons of Brahmá, or Brahmans, as Vasishtha and others).<sup>1†</sup>

<sup>1</sup> A similar enumeration is given in the Váyu, with 'some additions.. Rishi is derived from Rish, 'to go to', or 'approach.' The Brahmarshis, it is said, are descendants of the five patriarchs who were the founders of races or Gotras of Brahmans; or, Kaśyapa, Vasishtha, Bhígu, Angirás, and Atri. The Devarshis are Nara and Nárayaña, the sons of Dharmá;‡ the Válikhilyas,§ who sprang from Kratu;|| Kardama, the son of Pulaha; Kubera, the son of Pulastyá; Achala, the son of Pratyúsha;\*\* Parvata and Nárada, the sons of Kaśyapa. Rájarshis are Ikshwáku and other

\* The definitions and other particulars enclosed within parentheses, in this and the following paragraph, are borrowed from the commentary.

† On these, and other descriptions of Rishis, see *Original Sanskrit Texts*, Part I., p. 109, note 11.

‡ See Vol. I., p. 111, note 1.

§ Such is the more ordinary spelling, in MSS. known to me. For the Válikhilyas, see the *Mahábhárata*, *Ádi-parvan*, Chapters XXX., XXXI. I am not aware that these pygmies had anything to do with the portion of Veda called Válikhilya. See p. 49, note §, *supra*.

|| See Vol. I., p. 155.

¶ The original, as will be seen in the next page, has Paulastyá; and this does not necessarily signify "son of Pulastyá": but it does so, there. Kubera was Pulastyá's grandson, and son of Viśravas, according to the *Bhágavata-purána*, IV., I., 36, 37. See Vol. I., p. 154, note 2.

\*\* See Vol. II., p. 23.

I have, thus, described to you the branches of the Vedas, and their subdivisions; the persons by whom they were made; and the reason why they were made (or, the limited capacities of mankind). The same branches are instituted in the different Manwantaras.\* The (primitive) Veda,† that of the progenitor of all things,: is eternal: these (branches) are but its modifications (or Vikalpas).‡

princes. The Brahmarshis dwell in the sphere of Brahmá; the Devarshis, in the region of the gods; and the Rájarshis, in the heaven of Indra. ||

\* सर्वमन्वस्तरेष्वें शाखाभिदाः समाः सृताः ।

† Śruti, in the Sanskrit.

‡ "Prajápatyá, 'derived from Prajápati'.

§ See *Original Sanskrit Texts*, Part III., p. 11.

|| The passage of the *Váyu-purána* is as follows:

ज्ञेया ब्रह्मवैयः पूर्वे तेभ्यो देववैयः पुनः ।  
राजवैयः पुनर्सेभ्य च्छिप्रक्षतयस्त्वयः ॥  
तेभ्य च्छिप्रक्षतयो मुनिभिः शंसितत्रतैः ।  
कश्चपेषु वसिष्ठेषु तथा भृग्निरोचिषु ॥  
पञ्चसेषु आद्यते गोचेषु ब्रह्मवादिनः ।  
यस्माद्वृष्णिं ब्रह्माणं तेन ब्रह्मवैयः सृताः ॥  
धर्मस्थाय पुलस्थस्य क्रतोश्च पुलहस्य च ।  
प्रत्युषस्य प्रभासस्य कश्चपस्य तथा पुनः ॥  
देववैयः सुतासेषां नामतस्यात्मिकोधत ।  
देववैय धर्मपुर्वी तु नरनारायणावुभी ॥  
वालिखिक्षाः क्रतोः पूचाः कर्द्मः पुलहस्य तु ।  
कुर्वेद्वैव पौलस्यः प्रत्युषस्याचक्षः सृतः ॥  
पर्वतो नारदवैव कश्चपस्यात्मजातुभौ ।  
क्षेष्ट्रिणि देवान्वस्त्राते तस्माहेवैयः सृताः ॥  
मानवे वैनवे (?) वंशे ऐहे वंशे च ये कृपाः ।  
ऐडा ऐस्त्राका नाभागा ज्ञेया राजवैयस्य ते ॥

I have, thus, related to you, Maitreya, the circumstances, relating to the Vedas, which you desired to hear. Of what else do you wish to be informed?<sup>1</sup>

<sup>1</sup> No notice is taken, here, of a curious legend which is given in the Mahábhárata, in the Gadá Parvan.\* It is there said, that, during a great drought, the Brahmans, engrossed by the care of subsistence, neglected the study of the sacred books, and the Vedas were lost. The Rishi Sáraswata, alone, being fed with fish by his mother Sarasvatí, the personified river so named, kept up his studies, and preserved the Hindu scriptures. At the end of the famine, the Brahmans repaired to him, to be taught; and sixty thousand disciples again acquired a knowledge of the Vedas from Sáraswata. This legend appears to indicate the revival, or, more probably, the introduction, of the Hindu ritual by the race of Brahmans, or the people, called Sáraswata: for, according to the Hindu geographers, it was the name of a nation, as it still is the appellation of a class of Brahmans who chiefly inhabit the Punjab. (Asiatic Researches, Vol. VII., p. 219; † Vol. VIII., pp. 338, 341.) The Sáraswata Brahmans are met with in many parts of India, and are, usually, fair-complexioned, tall, and handsome men. They are classed, in the Játí málás, or popular lists of castes, amongst the five Gauda Brahmans, and are divi-

च्छष्णि रजनायस्मात्प्रजा राजर्षयस्तः ।  
प्रह्लोकप्रतिष्ठासु सृता प्रह्लर्षयोऽमलाः ॥  
देवलोकप्रतिष्ठासु च्छया देवर्षयः शुभाः ।  
इक्ष्वालोकप्रतिष्ठासु सर्वे राजर्षयो मताः ॥

The Translator omitted mention of the sons of Prabhása, here classed among the Devarshis, but not named. Prabhása was father of Viśwakarman. See Vol. II., p. 24.

Further, the Rajarshis are said to be Aidas, Aikshwákas, and Nábhágas,—kings sprung from Manu, Vena (?), and Ida.

\* Or *Gadáyuddha-parvan*. It concludes the *Salya-parvan*, beginning with its thirty-third chapter.

† Or Colebrooke's *Miscellaneous Essays*, Vol. II., p. 22.

ded into ten tribes. They are said, also, to be, especially, the Purobitas or family-priests of the Kshatриya or military castes<sup>‡</sup>;—(see the Jāti mālā, printed in Price's Hindee and Hindooostanee Selections, Vol. I., p. 280)—circumstances in harmony with the purport of the legend, and confirmatory of the Sāraswatas of the Punjab having been prominent agents in the establishment of the Hindu religion in India. The holy land of the Hindus, or the primary seat, perhaps, of Brahmanism, has, for one of its boundaries, the Saraswati river. See Vol. II., p. 142, note 4.

Note referred to at p. 67, *supra*.

Burnouf, in his edition of the *Bhāgavata-purāṇa*, Vol. I., Preface, pp. XLIV.—LI., dwells at length on the definition of the term *Purāṇa*. After citing, from the *Sabdakalpadruma*, a passage of the *Brahmavai-varta-purāṇa*, where the topics of a Purāṇa are said to be ten, he translates an extract from the *Bhāgavata-purāṇa*,—XII., VII., 8-19,—in which these topics are enumerated almost in the same manner. Subjoined is his translation, with the original prefixed.

पुराणलब्धं ब्रह्मन्नर्थर्विभर्त्तिष्ठपितम् ।  
शुणुष्व उद्दिमाश्रित्य वेदशस्त्रागुसारतः ॥  
सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च ।  
वंशो वंशागुप्तरितं संस्था हेतुरपाश्रयः ॥  
दशभिर्लज्जणीर्युतं पुराणं तदिदो विदुः ।  
केचित्पूर्वविधं ब्रह्महृत्यव्यवस्थया ॥  
अच्याक्षतगुणाचोभावमहतस्तिवृतोऽहम् ।  
भूतसूक्ष्मेन्द्रियार्थानां संभवः सर्ग उच्छते ॥  
पुरुषागुणहीतानामेतेषां वासनामयः ।  
विसर्गोऽयं समाहारो बीजाद्वीजं चराचरम् ॥  
वृत्तिर्भूतानि भूतानां चराणामचराणि च ।  
ज्ञाता स्वेषं युणां तत्र कामाच्छोदनयापि वा ॥  
रक्षाच्युतावतारेहा विश्वस्यागुप्तगे युगे ।  
तिर्यक्ष्यार्थर्विदेवेषु हन्यन्ते दीक्षिद्यो ह्रिष्वः ॥  
मन्त्वन्तरं मनुदेवा मनुपुच्चाः सुरेश्वराः ।  
ऋषयोऽशावतारस्य हरेः षष्ठिधमुच्चते ॥ १  
राजां ब्रह्मप्रसुतानां वंशस्त्रीकालिकोऽन्ययः ।  
वंशागुप्तरितं तेषां वृत्तं वंशधराश्रयः ॥

नैमित्तिकः प्राकृतिको नित्य आत्मितिको वयः ।  
 संखेति कविभिः प्रोक्ता चतुर्धीस्य स्वभावतः ॥  
 हेतुजीवोऽस्य सर्गादेरविद्याकर्मकारकः ।  
 ये चानुशयिनं प्राकृतव्याकृतमुतापरे ॥  
 अतिरिक्तान्वयो यस्य आयत्स्वभूषितिः ।  
 मायामयेषु तद्वृह्णीववृत्तिष्वपात्रयः ॥

“Écoute, ô Brâhmaṇe (dit Sata à Châunaka), en y appliquant ton intelligence, la définition d'un Purâna, telle que l'ont donnée les Brahmarshis, d'accord avec les diverses écoles des Vîdas. La création de cet univers et la création distincte, l'existence, la conservation, les intervalles [de chaque Manu], la généalogie, l'histoire des familles postérieures, la destruction, la cause, la délivrance: voilà ce que les savants reconnaissent pour un Purâna, ouvrage qui a dix caractères particuliers. D'autres, distinguant les Purânas en grands et en petits, disent qu'un [petit] Purâna a cinq caractères. On entend par *Sarga*, création, l'origine du principe dit de l'Intelligence, qui vient du mouvement des qualités qui appartiennent à la Nature, celle du principe de la Personnalité qui est triple et qui sort de l'Intelligence, celle des molécules subtiles, celle des sens et des éléments grossiers. On entend par *Visarga*, création distincte, l'association de tous ces principes fécondés par Purusha; association qui leur rappelle leur ancienne activité; il en résulte tout ce qui se meut comme ce qui ne se meut pas, de même qu'un germe sort d'un autre germe. Par *Vritti*, existence, on entend que les êtres servent à l'existence les uns des autres, ceux qui ne se meuvent pas, à celle de ceux qui se meuvent; mais les moyens qu'a l'homme de soutenir son existence sont, par une suite de sa nature propre, volontaires ou nécessaires. La *Rakchâ* ou conservation de l'univers, c'est l'action d'Atchyuta (Vichîu) qui descend, à chaque Yuga, dans des formes d'animaux, d'hommes, de Richis, de Dévas, pour anéantir les ennemis du triple Vîda. Par *Manvantara*, intervalle de chaque Manu, on entend une époque où se trouvent les six espèces d'êtres suivantes: un Manu, des Dévas, des fils de Manu, des chefs de Suras, des Richis, des incarnations partielles de Hari (Vichîu). Par *Vamça*, généalogie, on entend la succession des rois, nés de Brahmâ, pendant les trois parties de la durée; et par *Vamçânutcharita*, histoire des familles postérieures, on entend la conduite de ceux qui ont perpétué les familles de ces rois. Les chantres inspirés nomment *Sahsthâ*, destruction, la dissolution de cet univers qui est de quatre sortes, savoir; Nâimittika, Prâkritika, Nitya et Atyantika, et qui résulte de sa nature propre. Par *Hetu*, cause de la création et des autres états de l'univers, on entend l'âme individualisée qui accomplit des actes sous l'influence de l'Avidyâ (l'Ignorance). Cette cause, quelques-uns l'appellent le principe [intelligent] qui s'endort [au temps de la destruction de l'univers]

au sein de l'Être suprême]; d'autres, le principe [matériel] non développé. On entend par *Apācīraya*, délivrance, Brahma auquel il appartient d'être présent et absent tout à la fois, pendant que s'accomplissent les fonctions de la vie, de la veille, du sommeil et du sommeil profond, fonctions qui sont l'œuvre de Mâyâ."

This passage, and that from the *Brahmavaivarta-purâna*, before adverted to, are of interest, as evincing the comparatively recent date of those compositions; only five constitutive and characteristic topics of a Purâna being recognized by so late writers as the commentators on the *Amara-kôsa*. See Vol. I., Preface, p. VII., where the commentators on *Amarasimha* are inadvertently identified, in respect of their views touching the subject-matters of a Purâna, with the vocabularist himself.

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## CHAPTER VII.

By what means men are exempted from the authority of Yama, as narrated, by Bhishma, to Nakula. Dialogue between Yama and one of his attendants. Worshippers of Vishnú not subject to Yama. How they are to be known.

MAITREYA.—You have, indeed, related to me, most excellent Brahman, all that I asked of you. But I am desirous to hear one thing which you have not touched on. This universe, composed of seven zones, with its seven subterrestrial regions, and seven spheres,—this whole egg of Brahmá,—is everywhere swarming with living creatures, large or small, with smaller and smallest, and larger and largest; so that there is not the eighth part of an inch in which they do not abound. Now, all these are captives in the chains of acts, and, at the end of their existence, become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men, or the like; and, thus, living beings, as the Sástras apprise us, perpetually revolve. Now, the question I have to ask, and which you are so well able to answer, is, by what acts men may free themselves from subjection to Yama.

PARÁŚARA.—This question, excellent Muni, was once asked, by Nakula,<sup>1</sup> of his grandfather Bhishma;

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<sup>1</sup> Nakula is one of the Pándava princes, and, consequently, grand-nephew, not grandson, of Bhishma: he is great grandson of Parásara; and it is rather an anomaly for the latter to cite a conversation in which Nakula formerly bore a part.

and I will repeat to you the reply made by the latter.

Bhíshma said to the prince: "There formerly came, on a visit to me, a friend of mine, a Brahman, from the Kalinga country, who told me that he had once proposed this question to a holy Muni who retained the recollection of his former births, and by whom what was and what will be was accurately told. Being importuned by me, who placed implicit faith in his words, to repeat what that pious personage had imparted to him, he, at last, communicated it to me; and what he related I have never met with elsewhere.

"Having, then, on one occasion, put to him the same question which you have asked, the Kalinga Brahman recalled the story that had been told him by the Muni,—the great mystery that had been revealed to him by the pious sage who remembered his former existence,—a dialogue that occurred between Yama and one of his ministers.

"Yama, beholding one of his servants with his noose in his hand, whispered to him, and said: 'Keep clear of the worshippers of Madhusúdana. I am the lord of all men, the Vaishnávas excepted. I was appointed, by Brahmá,\* who is reverenced by all the immortals, to restrain mankind, and regulate the consequences of good and evil in the universe. But he who obeys Hari, as his spiritual guide, is here independent of me; for Vishnú is of power to govern and control me. As gold is one sub-

\* Dhátí, in the Sanskrit.

stance, still, however diversified as bracelets, tiaras,\* or ear-rings, so Hari is one and the same, although modified in the forms of gods, animals, and man. As the drops of water, raised, by wind, from the earth, sink into the earth again, when the wind subsides, so the varieties of gods, men, and animals, which have been detached by the agitation† of the qualities, are reunited, when that disturbance ceases, with the eternal. He who, through holy knowledge, diligently adores the lotos-foot of that Hari, who is reverenced by the gods, is released from all the bonds of sin; and you must avoid him, as you would avoid fire fed with oil.'

"Having heard these injunctions of Yama, the messenger addressed the lord of righteousness, and said: 'Tell me, master, how am I to distinguish the worshipper of Hari, who is the protector of all beings?' Yama replied: 'You are to consider the worshipper of Vishnu him who never deviates from the duties prescribed to his caste; who looks with equal indifference upon friend or enemy; who takes nothing (that is not his own), nor injures any being. Know that person of unblemished mind to be a worshipper of Vishnu. Know him to be a devout worshipper of Hari, who has placed Janardana in his pure mind, which has been freed from fascination, and whose soul is undefiled by the soil of the Kali age. Know that excellent man to be a worshipper of Vishnu, who, looking upon gold in secret, holds that which is another's wealth

\* *Mukuta.*

† *Kalusha*, 'feculence'.

but as grass, and devotes all his thoughts to the lord. Pure is he as a mountain of clear crystal: for how can Vishńu abide in the hearts of men with malice, and envy, and other evil passions? The glowing heat of fire abides not in a cluster of the cooling rays of the moon. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vásudeva ever present in his heart. As the young Śála-tree, by its beauty, declares the excellence of the juices which it has imbibed from the earth, so, when the eternal has taken up his abode in the bosom of any one, that man is lovely amidst the beings of this world. Depart, my servant, quickly from those men whose sins have been dispersed by moral and religious merit,<sup>1</sup> whose minds are daily dedicated to the imperceptible deity,\* and who are exempt from pride, uncharitableness, and

<sup>1</sup> Or Yama and Niyama. The duties intended by these terms are variously enumerated. The commentator on the text specifies, under the first head, absence of violence or cruelty to other beings (Ahimsá), truth (Satya), honesty (Asteya), chastity (Brahmacharya), and disinterestedness, or non-acceptance of gifts (Aparigraha). Under Niyama are comprehended purity (Śaucha), contentment (Santosha), devotion† (Tapas), study of the Vedas (Swádhyáya), and adoration of the supreme (Íswara-pranídhána).

\* "Imperceptible deity" here renders *achyuta*, on which term see Vol. I., p. 15, note 3.

† Rather, 'mortification'.

malice. In the heart in which the divine Hari, who is without beginning or end, abides, armed with a sword, a shell, and a mace, sin cannot remain; for it cannot coexist with that which destroys it: as darkness cannot continue in the world, when the sun is shining. The eternal makes not his abode in the heart of that man who covets another's wealth, who injures living creatures, who speaks harshness and untruth, who is proud of his iniquity, and whose mind is evil. Janardana occupies not his thoughts who envies another's prosperity, who calumniates the virtuous, who never sacrifices, nor bestows gifts upon the pious, who is blinded by the property of darkness. That vile wretch is no worshipper of Vishnu, who, through avarice, is unkind to his nearest friends and relations, to his wife, children, parents, and dependants. The brute-like man whose thoughts are evil, who is addicted to unrighteous acts, who ever seeks the society of the wicked, and suffers no day to pass without the perpetration of crime, is no worshipper of Vasudeva. Do you proceed afar off from those in whose hearts Ananta is enshrined; from him whose sanctified understanding conceives the supreme male and ruler, Vasudeva, as one with his votary and with all this world. Avoid those holy persons who are constantly invoking the lotos-eyed Vasudeva, Vishnu, the supporter of the earth, the immortal wielder of the discus and the shell, the asylum of the world. Come not into the sight of him in whose heart the imperishable\* soul resides; for he is defended from my power by the

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\* *Avyaya.* See Vol. I., p. 17., note \*.

discus of his deity: he is designed for another world, (for the heaven of Vishnú).’

“‘Such,’ said the Kalinga Brahman, ‘were the instructions communicated by the deity of justice, the son of the Sun, to his servants, as they were repeated, to me, by that holy personage, and as I have related them to you, chief of the house of Kuru’ (Bhishma). So, also, Nakula, I have faithfully communicated to you all I heard from my pious friend, when he came, from his country of Kalinga, to visit me. I have, thus, explained to you, as was fitting, that there is no protection, in the ocean of the world, except Vishnú; and that the servants and ministers of Yama, the king of the dead himself, and his tortures, are, all, unavailing against one who places his reliance on that divinity.’\*

I have, thus, resumed Parâśara, related to you what you wished to hear, and what was said by the son of Vivaswat.<sup>1</sup> What else do you wish to hear?

<sup>1</sup> Or Vaivaswata. This section is called the Yama gîtâ.

\* Keśava, in the original.

## CHAPTER VIII.

How Vishńu is to be worshipped, as related, by Aurva, to Sagara.

Duties of the four castes, severally and in common: also in time of distress.

MAITREYA.—Inform me, venerable teacher, how the supreme deity, the lord of the universe, Vishńu, is worshipped by those who are desirous of overcoming the world; and what advantages are reaped, by men assiduous in his adoration, from the propitiated Govinda.

PARÁSARA.—The question you have asked was formerly put, by Sagara, to Aurva.<sup>1</sup> I will repeat to you his reply.

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<sup>1</sup> Sagara, as we shall see,\* was a king of the solar race. Aurva was a sage, the grandson of Bhṛigu.† When the sons

\* Book IV., Chapter III.

† "In the *Mahábhárata*, *Ádi-parvan*, verse 2610, \* \* \* we have the parentage of Aurva thus specified: 'Árushi, the daughter of Manu, was the wife of this sage [Chyavana, son of Bhṛigu]: the illustrious Aurva was born of her, having separated his mother's thigh.' In the *Hariváṁśa*, verse 1456, he seems to be identified with Ríchika, father of Jamadagni; Ríchika being *Aurva*, or the son of Úrva," &c. *Original Sanskrit Texts*, Part I., pp. 172, 173.

Subjoined are the originals of the passages here referred to:

आरुषी तु मनोः कन्या तस्य पत्नी मनीषिणः ।  
चौर्वस्तस्यां समभवद्गुरुं भित्ता महायशाः ॥

*Mahábhárata.*

चौर्वस्येवमृचीकस्य सत्यवत्यां महायशाः ।  
जमदपित्रपोवीर्यात्मजे ब्रह्मविदां वरः ॥

*Hariváṁśa.*

The name of the father of Jamadagni should, then, be read Úrva,—not Kuru, nor Úru, nor Kuśa, as at p. 16, note †, &c., *supra*.

Sagara, having bowed down before Aurva, the

of king Kritavirya persecuted and slew the children of Bhrgu, to recover the wealth which their father had lavished upon them, they destroyed even the children in the womb. One of the women of the race of Bhrgu, in order to preserve her embryo, secreted it in her thigh (Uru), whence the child, on his birth, was named Aurva. From his wrath proceeded a flame, that threatened to destroy the world; but, at the persuasion of his ancestors, he cast it into the ocean, where it abode, with the face of a horse. Aurva was, afterwards, religious preceptor to Sagara, and bestowed upon him the Agneyastra,\* or fiery weapon, with

\* The Translator—in Professor Johnson's *Selections from the Mahabharata*, pp. 1, 2,—thus annotates on *sl. 5107* of the *Adi-parvan*: “Agneyastra, ‘the weapon of fire’,—a kind of fire-arms. Fiery arms or rockets were, possibly, employed by the Hindus in remote antiquity, as well as in recent times; whence came the notion of certain mysterious weapons framed of the elements, and to be wielded only by deities and demigods. These make a great figure in the battle-scenes of the *Mahabharata* and *Ramayana*, and, to readers who are not Hindus, spoil descriptions which would, else, be not without spirit. For a further account of these weapons, see Translation of the *Uttara Rama Charitra*.”

The further account here spoken of is found in Professor Wilson's *Specimens of the Hindu Theatre*, Vol. I., p. 297, second edition. “These weapons are of a very unintelligible character. Some of them are, occasionally, wielded as missiles; but, in general, they appear to be mystical powers exercised by the individual,—such as those of paralysing an enemy, or locking his senses fast in sleep, or bringing down storm and rain and fire from heaven. In the usual strain of the Hindu mythology, they are supposed to assume celestial shapes, endowed with human faculties, and, in this capacity, are alluded to in the text. The list of them, one hundred, is given in the first book of the *Ramayana*; and there, also, they are described as embodied, and address Rama, saying: ‘Command us, O Raghava, of mighty arm. Here we are, O chief of men: command us. What shall we do for thee?’ The son of Raghu replied: ‘Depart, all of you, and, in time of necessity, when called to mind, render me assistance. They then circumambulated Rama, and, having said so be it, received permission to depart, and went whence they came.’ The *Ramayana* calls them, also, the sons of Kisantha, and the

descendant of Bhṛigu, asked him what were the best

which he conquered the tribes of barbarians who had in-

sons of Jayā and Vijayā, the daughters of Prajāpati. (*Rāmāyaṇa*, Book I., Sections 20, 26, and 42.)"

For the armiform progeny of Kṛisāśwa, see the present work, Vol. II., p. 29, text and note 2.

Mention is made of a similar mysterious weapon, in the *Bhāgavata-purāṇa*, I., VII., 18–32. The text and Burnouf's translation here follow:

तमापतनं स विलोक्य दूरा-  
 त्कुमारहीद्विममना रथेन ।  
 पराद्रवत्ताणपरीषुरुर्वां  
 यावद्वन्मं रुद्रभयावधार्कः ॥  
 यदाश्वरणमत्तानमीवत आनवाजिनम् ।  
 अस्त्वं ब्रह्मशिरो मेन आत्मवाणं द्विजात्मजः ॥  
 अथोपस्युश्च सलिलं संदधे तत्समाहितः ।  
 अजानन्तर्पि संहारं प्राणकञ्चु उपस्थिते ॥  
 ततः प्रादुर्ज्ञतं तेजः प्रचण्डं सर्वतोदिशम् ।  
 प्राणापदमर्भिप्रेत्य विष्णुं जिष्णुरुवाच ह ॥  
 क्षण्ण क्षण्ण महावाहो भक्तानामभयंकर ।  
 त्वमिको दद्यामानानामपवर्गोऽसि संसुतेः ॥  
 त्वमायाः पुरुषः साक्षादीश्वरः प्रकृतेः परः ॥  
 मायां ब्रुदस्य चिच्छक्तया कैवल्ये ख्यात आत्मनि ॥  
 स एव जीवलोकस्य मायामोहितचेतसः ।  
 विधत्ते स्वेन वीथीण श्रेयो धर्माद्विलक्षणम् ॥  
 तथायं चावतारसे भुवो भारजिहीर्यथा ।  
 स्वानां चानन्यभावानामनुधानाय चासक्षत् ॥  
 किमिदं स्विलुतो वेति देवदेव न वेद्यहम् ।  
 सर्वतोमुखमायाति तेजः परमदाशणम् ॥  
 श्रीभगवानुवाच ।  
 वेत्येदं द्वीणपुत्रस्य ब्राह्ममर्त्तं प्रदर्शितम् ।  
 नैवासौ वेद संसारं प्राणवाध उपस्थिते ॥  
 न द्युस्त्वान्यतमं किंचिद्दलं प्रत्यवकर्षनम् ।  
 जद्यस्ततेज उत्त्रदमस्त्रज्ञोऽस्यस्ततेजसा ॥  
 सूत उवाच ।  
 शुत्रां भगवता प्रोक्तं फाल्गुनः परवीरहा ।  
 सुह्वापस्त्रं परिक्रम्य प्राणं प्राणाय संदधे ॥

means of pleasing Vishnú, and what would be the  
vaded his patrimonial possessions. Mahábhárata, Ádi Par-

संहत्यान्योन्यमुभयोक्तेजसी शरसंवृते ।  
आवृत्य रोदसी खं च ववृथातेऽकवह्निवत् ॥  
दृष्टास्त्रेतजसु तयोस्त्रीङ्गोक्तान्प्रदद्दृशहत् ।  
दृष्ट्यमानाः प्रजाः सर्वाः सांवर्तकममंसत ॥  
प्रजोपल्लंवमालत्य लोकव्यतिकरं च तम् ।  
मतं च वासुदेवस्य संज्ञारार्जुनो द्वयम् ॥

“Mais l'assassin des enfants de Dráupadî, qui avait mis pied à terre, troublé à la vue d'Ardjuna qui accourait de loin sur son char, s'enfuit pour sauver sa vie, de toute la rapidité de sa course, comme le soleil reculant de crainte devant Rudra (Qiva).

“Voyant que ses chevaux fatigués le laissaient sans ressource, le fils du Brâhmane songea, pour sauver sa vie, au javelot nommé Brahmaçiras (Tête de Brahmâ).

“Alors, dirigeant sa pensée sur cet objet, et s'étant plongé dans l'eau, il lança le javelot, quoiqu'il ignorât le moyen de le retenir, s'il venait à mettre en danger les êtres vivants.

“Il en sortit un feu indomptable qui enveloppait tout le ciel; alors prévoyant le danger qui menaçait les créatures, Ardjuna dit à Kichnâ:

“Kîchnâ! Kîchnâ au bras puissant! toi qui donnes la sécurité à ceux qui te sont dévoués! tu es le seul qui puisses délivrer du monde les créatures qui y sont consumées.

“Oui, tu es le Seigneur supérieur, Purucha, ce premier être, supérieur à la Nature, qui se dégageant de Mâyâ par l'énergie de sa pensée, subsiste absolu en lui-même.

“C'est toi-même qui, par ta puissance, établis sous la forme de la loi et des autres avantages ce qui donne le salut au monde des créatures, dont l'intelligence est troublée par Mâyâ.

“De même, cette incarnation [sous laquelle tu te manifestes à mes yeux], tu l'as revêtue pour te charger du fardeau de la terre, et pour offrir un perpétuel sujet de méditations à ceux qui te connaissent et dont la pensée n'a pas d'autre objet que toi.

“Dieu des Dévas! j'ignore quelle est cette merveille et quelle en est la cause; de tous côtés s'avance à ma rencontre un feu dont l'ardeur est intolérable.

“Bhagavat dit: Tu le connais; c'est le javelot de Brahmâ que le fils de Drôna veut t'opposer; mais lui-même ignore le moyen de le retenir, au moment où il va détruire les êtres.

“Certes, aucun autre javelot quel qu'il soit n'est capable de le dom-

consequence of obtaining his favour. Aurva replied: "He who pleases Vishnu obtains all terrestrial enjoyments; heaven, and a place in heaven; and what is best of all, final liberation: \* whatever he wishes, and to whatever extent, whether much or little, he receives it, when Achyuta is content with him. In what manner his favour is to be secured, that, also, I will, O king, impart to you, agreeably to your desire. The supreme Vishnu is propitiated by a man who observes

van, † Dána Dharma Parvan; Hari Vanísha.‡

ter; mais puisque tu en connais le secret, anéantis, avec un feu semblable, le feu de ce javelot déchaîné.

"Sûta dit:

"À ces mots, Phâlguna (Ardjuna), redoutable aux guerriers ennemis, portant de l'eau à ses lèvres et tournant autour de Krichnâ, opposa le javelot de Brahmâ au javelot de Brahmâ.

"Les feux de ces deux javelots, avec les flèches dont ils étaient entourés, s'étant confondus l'un dans l'autre, comme le soleil et le feu [au temps de la destruction des mondes], augmentèrent de violence, enveloppant la terre, le ciel et l'atmosphère.

"En voyant l'immense éclat de ces javelots des deux guerriers, qui portaient l'incendie dans les trois mondes, toutes les créatures, consumées par le feu, crurent que le jour de l'embrasement de l'univers était arrivé.

"Ardjuna remarquant la détresse des créatures, le danger des trois mondes et l'intention du fils de Vasudêva, retint les deux javelots."

In stanzas 10—16 of the chapter following that just quoted from, the *brahmaśiras* is again introduced, with other fire-tipped darts.

It has been thought worth while to give the preceding passage at length, since it shows, quite as clearly as any other that I have met with, the sort of fiery weapon known to the Hindus of old times.

An interesting and learned disquisition on ancient and oriental firearms will be found in Sir Henry M. Elliot's *Bibliographical Index to the Historians of Muhammedan India*, Vol. I., Note H,—pp. 340—375.

\* This expression, here translates *nirvâha*.

† In *sl. 6340*, the *brahmâstra* is named.

‡ The *brahmaśiras* is spoken of in *sl. 1344*.

the institutions of caste, order, and purificatory practices: no other path is the way to please him. He who offers sacrifices sacrifices to him; he who murmurs prayer prays to him; he who injures living creatures injures him: for Hari is all beings. Janárdana, therefore, is propitiated by him who is attentive to established observances, and follows the duties prescribed for his caste. The Brahman, the Kshattriya, the Vaiśya, and the Śúdra,\* who attends to the rules enjoined his caste,\* best worships Vishńu. Keśava is most pleased with him who does good to others; who never utters abuse, calumny, or untruth;† who never covets another's wife or another's wealth, and who bears ill-will towards none; who neither beats nor slays any animate or inanimate thing; who is ever diligent in the service of the gods, of the Brahmans, and of his spiritual preceptor; who is always desirous of the welfare of all creatures, of his children, and of his own soul; in whose pure heart no pleasure is derived from the imperfections of love and hatred. The man, O monarch, who conforms to the duties enjoined, by scriptural authority, for every caste and condition of life is he who best worships Vishńu: there is no other mode."

Aurva having thus spoken, Sagara said to him: "Tell me, then, venerable Brahman, what are the duties of caste and condition:<sup>1</sup> I am desirous of know-

<sup>1</sup> Most of the Puráñas—especially the Kúrma, Padma, Vámana, Agni, and Garuḍa,—contain chapters, or sections, more or

\* *Dharma*, in the original.

† परापवादैपशुन्यमनुतं च न भावते । •

अन्योद्देशकरं चापि तोष्टते तेन केशवः ॥

ing them." To which Aurva answered and said: "Attentively listen to the duties which I shall describe, as those, severally, of the Brahman, the Kshattriya, the Vaisya,\* and the Sudra. The Brahman should make gifts, should worship the gods with sacrifices, should be assiduous in studying the Vedas, should perform ablutions and libations with water, and should preserve the sacred flame. For the sake of subsistence, he may offer sacrifices on behalf of others, and may instruct them in the Sastras; and he may accept presents, of a liberal description, in a becoming manner (or, from respectable persons, and at an appropriate season). He must ever seek to promote the good of others, and do evil unto none; for the best riches of a Brahman are universal benevolence. He should look upon the jewels of another person as if they were pebbles, and should, at proper periods, procreate offspring by his wife. These are the duties of a Brahman.

"The man of the warrior-tribe should cheerfully

less in detail, upon the moral and ceremonial duties of the Hindus; and a considerable portion of the Mahabharata, especially in the Moksha Dharma Parvan, is devoted to the same subject. No other Pauranic work, however, contains a series of chapters exactly analogous to those which follow, and which contain a compendious and systematic description of the Acharas, or personal and social obligations of the Hindus. The tenour of the whole is conformable to the Institutes of Manu; and many passages are the same.

\* The Sanskrit has the shorter form, Vis.

give presents to Brahmans, perform various sacrifices, and study the scriptures. His especial sources of maintenance are arms and the protection of the earth. The guardianship of the earth is, indeed, his especial province. By the discharge of this duty a king attains his objects, and realizes a share of the merit of all sacrificial rites. By intimidating the bad, and cherishing the good, the monarch who maintains the discipline of the different castes secures whatever region he desires.

"Brahmá, the great parent of creation,\* gave to the Vaiśya † the occupations of commerce and agriculture, and the feeding of flocks and herds, † for his means of livelihood: and sacred study, sacrifice, and donation are, also, his duties, as is the observance of fixed and occasional rites.

"Attendance upon the three regenerate castes is the province of the Śúdra; and by that he is to subsist, or by the profits of trade, or the earnings of mechanical labour. He is, also, to make gifts; and he may offer the sacrifices in which food is presented, as well as obsequial offerings.<sup>1</sup>

<sup>1</sup> The Pákayajna, † or sacrifice in which food is offered, implies either the worship of the Viśwadevas, the rites of hospitality, or occasional oblations, on building a house, the birth of a child, or any occasion of rejoicing. It is to be understood, however, that this injunction intends his performing these ceremonies through the agency of a Brahman; as a Śúdra cannot repeat the

\* *Loka-pitámaḥa.*

† *Páshupdīya.*

‡ *Vide infra*, p. 110, note §; and p. 112, note §.

"Besides these, their respective obligations, there are duties equally incumbent upon all the four castes.\* These are: the acquisition of property, for the support of their families; cohabitation with their wives, for the sake of progeny; tenderness towards all creatures, patience, humility, truth, purity, contentment, decency of deco-

Mantras, or prayers, that accompany them: and it might be a question how far he might be present; for he ought not even to hear such prayers repeated. The performance of funeral rites involves some personal share; and the Śūdra must present the cakes: but it must be done without Mantras; as the Mitāksharā:† 'This rite (the presentation of cakes) must be performed by the Śūdras, without formulæ, on the twelfth day:' शूद्राणामप्येत्-त्कर्तव्यमनन्तकं द्वादशेहि । The Váyu Purána directs the performance of the five great sacrifices by Śūdras, only omitting the Mantras:

शूद्रेणापि प्रकर्तव्याः पञ्चैते मन्त्रवर्जिताः ।

It may be suspected, that the Puráñas relaxed, in some degree, from the original rigour; for it may be inferred, that the great ceremonies were altogether withheld from Śūdras in the time of Manu, who declares, that none have any right or part (Adhikára) in his code, except those who perform rites with Mantras,—or the three regenerate castes (II., 16:),—and denounces, as heinous sins, teaching the Vedas to Śūdras, performing sacrifices for them, or

\* आत्रमाणां च सर्वेषामेते सामान्यलक्षणाः ।

This comes, in the original, immediately after the stanza quoted in note \*, p. 90.

† On the *Yajnavalkya-smriti*, I., 255.

ः निविकादिस्मशानान्तो मन्त्रैर्यस्योदितो विधिः ।

तस्य शास्त्रेऽधिकारोऽस्मिन्द्वयो नान्यस्य कस्यचित् ॥

"For him whose rites, from fecundation to the cemetery, are enjoined to be performed with mantras, a title to read this *sästra* is to be recognized,—not for any one besides."

ration, gentleness of speech, friendliness; and freedom from envy and repining, from avarice, and from de-

taking gifts from them: X., 109, 110, 111.\* Yájnavalkya,† however, allows them to perform five great rites with the Namaskára, or the simple salutation:

**गमस्कारेण मन्त्रेण पञ्च यज्ञान्म हापयेत् ।**

which Gotama confirms.‡ Some restrict the sense of Mantra, also, to the prayers of the Vedas, and allow the Súdras to use those of the Puráńas; as Súlapáni: न वैदिष्वधिकारो शूद्रस्य विद्यते पुराणेष्वधिकारः । And the Tithi Tattwa is cited, in the Súdra Kamalákara,§ as allowing them any Mantras except those of the Vedas: वैदिकेतरमन्त्रपाठे शूद्रस्याधिकारः ।

\* प्रतियहायाजनाद्वा तथैवाधापनादपि ।  
प्रतियहः प्रत्यवरः प्रेत्य विप्रस्य गर्हितः ॥  
याजनाधापने निर्वं क्रियते संस्कृतात्मनाम् ।  
प्रतियहस्य क्रियते शूद्रस्यायन्वजात्मनः ॥  
जपहोमेरपैषेनो याजनाधापनः क्षतम् ।  
प्रतियहनिमित्तं तु यागेन तपसेव च ॥

"Among these three acts, done against rule, namely, accepting gifts, assisting to sacrifice, and teaching the Veda, the accepting of gifts is especially base in this world, and, in the world to come, is, to a Bráhman, matter of condemnation:

"For that the acts of assisting to sacrifice and teaching the Veda always have reference to the initiated; whereas the act of accepting gifts has reference even to the Súdra, most low of birth.

"The sin committed in *wrongfully* assisting to sacrifice or in *wrongfully* teaching the Veda is expiated by oblations in the form of silent prayer; but that consequent on *illegally* accepting gifts, by relinquishment of what is given and by mortification."

Medhátithi, at variance with Kulláka, but more concinnously, reads the second stanza as above. On the beginning of the third he says: जपेन होमेन चं पापमपैति विनश्यति । In this interpretation of *japa-homa* I have not followed him.

† I., 121.

‡ अगुमतोऽस्य नमस्कारो मन्त्रः । Gotama is thus cited by Súlapáni.

§ This is the popular title of the *Súdra-dharma-tattva*, by Kama-

traction. These, also, are the duties of every condition of life.\*

"In times of distress, the peculiar functions of the castes may be modified, as you shall hear.† A Brahman may follow the occupations of a Kshattriya, or a Vaisya; the Kshattriya‡ may adopt those of the Vaisya; and the Vaisya, those of the Kshattriya.§ But these two last should never descend to the functions of the Sudra, if it be possible to avoid them<sup>1</sup>; and, if

<sup>1</sup> This last clause reconciles what would, else, appear to be an incompatibility with Manu, who permits the Vaisya, in time

lakara Bhaṭṭa. The passages which the Translator refers to Śūlapāṇi and to the *Tīti-tatva* occur there in these words, according to two manuscripts, with which agrees the Bombay edition of Śaka 1783, fol. 7 b:  
**अत्र केचिद्विप्रो मन्त्रेण गृह्णते इत्यत्र वैदिको मन्त्रो मन्त्रो विग्रस्य । पौराणकु शूद्रैः पठनीयः ।**

न वैदेवधिकारो हि कश्चिच्छूद्रस्य विधते ।

पुराणेष्वधिकारो मे इर्शितो ब्राह्मणेरिह ॥

**इति शूलपाणी पादोक्तः । श्रीदत्तोऽयेवम् । तिथितत्त्वे स्मार्तसु वैदिकेतरमन्तवपाठे शूद्रस्याथधिकारः ।**

Śūlapāṇi's own words, in his *Dīpaṭkalikā*, a commentary on the *Yajnavalkya-smṛiti*, are: **न मस्त्वा रेण मन्त्रेण न वैदिकेन पौराणिकेन ।** Kamalākara considers them as based on the enunciation of the *Padmapurāṇa* which he adduces. It is a broken fragment of the Paurāṇik stanza which the Translator gives as the words of Śūlapāṇi.

\* मैत्रस्युहा तथा तद्वद्कार्पणं न रेत्वर ।

अनसूया च सामान्या वर्णानां कथिता गुणा ॥

† गुणाल्पथापद्मनीच विग्रादीनामिमाञ्छृणु ।

‡ *Rojanya*, in the original.

§ My MSS. contain nothing corresponding to the words "and the Vaisya, those of the Kshattriya." Witness the original:

**शार्वं कर्म द्विजस्तोतं वैश्वकर्म तथापदि ।**

**राजन्यस्य च वैश्वोक्तं शूद्रकर्म न चितयोः ॥**

that be not possible, they must, at least, shun the functions of the mixed castes. I will now, Rájá, relate to you the duties of the several Áśramas, or conditions of life."

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of distress, to descend to the servile acts of a Súdra. X., 98.\*

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\* वैश्योऽजीवस्वधर्मेण शूद्रवृत्त्यापि वर्तयेत् ।  
अगाचरत्वकार्याणि निवत्तेत च शक्तिभान् ॥

"A Vaiśya who does not derive subsistence from his proper duties may occupy himself with the functions even of a Súdra; he not engaging in what ought not to be done: and, when possessed of a competency, let him desist."

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## CHAPTER IX.

Duties of the religious student, householder, hermit, and mendicant.

AURVA continued.—“When the youth has been invested with the thread (of his caste), let him diligently prosecute the study of the Vedas, in the house of his preceptor, with an attentive spirit, and leading a life of continence. He is to wait upon his Guru, assiduously observant of purificatory practices; and the Veda is to be acquired by him, whilst he is regular in the performance of religious rites. In the morning Sandhyá, he is first to salute the sun; in the evening, fire;\* and, then, to address his preceptor with respect. He must stand, when his master is standing; move, when he is walking; and sit beneath him, when he is seated: he must never sit, nor walk, nor stand, when his teacher does the reverse. When desired by him, let him read the Veda attentively, placed before his preceptor; and let him eat the food he has collected as alms, when permitted by his teacher.<sup>1</sup> Let him bathe in water which has first been used for his preceptor’s ablutions; and, every morning, bring fuel, and water, and whatsoever else may be required.

“When the scriptural studies appropriate to the

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<sup>1</sup> These directions are the same as those prescribed by Manu, though not precisely in the same words: II., 175, et seq.

\* उमे संधि रविं भूप तथेवापि समाहितः ।

This seems to imply, that, alike morning and evening, he is to address the sun and fire. The commentary is here silent.

student have been completed, and he has received dismissal from his Guru, let the regenerate man enter into the order of the householder, and, taking unto himself, with lawful ceremonies, house, wife, and wealth, discharge, to the best of his ability, the duties of his station;<sup>1</sup> satisfying the manes with funeral cakes;\* the gods, with oblations; guests, with hospitality; the sages, with holy study; the progenitors of mankind,† with progeny; the spirits, with the residue of oblations;‡ and all the world, with words of truth.<sup>2</sup> A householder secures heaven by the faithful discharge of these obligations.§ There are those who subsist upon alms, and lead an erratic life of self-denial, at the end of the term during which they have kept house. They wander over the world, to see the earth,

<sup>1</sup> So Manu, III., 4, &c.

<sup>2</sup> The great obligations, or, as Sir William Jones terms them, sacraments,—the Maháyajnas, or great sacrifices,—are, according to Manu, but five: Brahmayajna, sacred study; Pitriyajna, libations to the manes; Devayajna, burnt-offerings to the gods; Baliyajna, offerings to all creatures; and Nriyajna, hospitality: III., 70, 71.|| The Prajápatiyajna, or propagation of offspring, and Satyayajna, observance of truth, are, apparently, later additions.

\* *Nivápa.*

† My MSS. have Prajápati, namely, Brahmá.

‡ *Bali-karman*, ‘an offering of food’.

§ प्राप्नोति लोकान्युरुषो निजकर्मसमर्जितान् ।

॥ अध्यापनं ब्रह्मायज्ञः पितृयज्ञसु तर्पणम् ।  
होमो दैवो वलिभौतो नृयज्ञो तिथिपूजनम् ॥  
पश्चितान्यो महायज्ञात्म हापयति शक्तिः ।  
स गृहेऽपि वसन्तिर्व सूर्णादोषैर्व सिष्टते ।

See p. 40, note §, *supra*; and p. 112, note §, *infra*.

and perform their ablutions, with rites enjoined by the Vedas, at sacred shrines,— houseless, and without food, and resting, for the night, at the dwelling a which they arrive in the evening. The householder is, to them, a constant refuge and parent:<sup>\*</sup> it is his duty to give them a welcome, and to address them with kindness, and to provide them, whenever they come to his house, with a bed, a seat, and food. A guest disappointed by a householder, who turns away from his door, transfers to the latter all his own misdeeds and bears away his religious merit.<sup>†</sup> In the house of a good man, contumely, arrogance, hypocrisy, repining,<sup>‡</sup> contradiction,<sup>§</sup> and violence are annihilated: and the householder who fully performs this, his chief duty of hospitality, is released from every kind of bondage, and obtains the highest of stations, (after death).

“When the householder, after performing the act incumbent on his condition, arrives at the decline of life, let him consign his wife to the care of his son and go, himself, to the forests.<sup>2</sup> Let him there subsist

<sup>1</sup> This is, also, the doctrine of Manu: III., 100. ||

<sup>2</sup> Manu, VI., 8, &c.

\* To translate *yoni*.

† अतिधर्यस्त्रभपाशो गृहाप्रतिलिपतते ।

स तस्मै दुष्कृतं दत्ता पुण्यमादाय गच्छति ॥

This stanza is quoted in the *Hitopadeśa*: Book I., st. 64. See Professor Johnson's second edition (1864), pp. 12, 13.

‡ *Paritāpa*.

§ *Upaghāta*.

॥ शिलानशुच्छतो जिव्यं पञ्चामीनपि शुद्धतः ।

सर्वं सुकृतमादत्ते त्राप्योऽनर्चितो बसन् ॥

upon leaves, roots, and fruit; and suffer his hair and beard to grow, and braid the former upon his brows; and sleep upon the ground. His dress\* must be made of skin, or of Káśa or Kuśa grasses; and he must bathe thrice a day; and he must offer oblations to the gods and to fire, and treat all that come to him with hospitality. He must beg alms, and present food to all creatures; he must anoint himself with such unguents as the woods afford; and, in his devotional exercises,† he must be endurant of heat and cold. The sage who diligently follows these rules, and leads the life of the hermit (or Vánaprastha), consumes, like fire, all imperfections, and conquers, for himself, the mansions of eternity.

"The fourth order of men is called that of the mendicant; the circumstances of which it is fit, O king, that you should hear from me. Let the unimpassioned§ man, relinquishing all affection for wife, children, and possessions, enter the fourth order. Let him forego the three objects of human existence (pleasure, wealth, and virtue), whether secular or religious, and, indifferent to friends, be the friend of all living beings. Let him, occupied with devotion, abstain from wrong—in act, word, or thought,—to all creatures, human or brute; and equally avoid attachment

<sup>1</sup> Manu, VI., 33, &c.

\* The original specifies his lower garment and his upper, *parudhána* and *uttariyaka*.

† This expression is to render *tapas*.

‡ *Swarúpa*.

§ *Nirdhútamatsara*.

to any. Let him reside but for one night in a village, and not more than five nights, at a time, in a city; and let him so abide, that good-will, and not animosity, may be engendered.\* Let him, for the support of existence, apply, for alms, at the houses of the three first† castes, at the time when the fires have been extinguished, and people have eaten. Let the wandering mendicant‡ call nothing his own, and suppress desire, anger, covetousness, pride, and folly. The sage who gives no cause for alarm to living beings need never apprehend any danger from them. Having deposited the sacrificial fire in his own person, the Brahman feeds the vital flame, with the butter that is collected as alms, through the altar of his mouth; and, by means of his spiritual fire, he proceeds to his own proper abode. But the twice-born man<sup>1</sup> who seeks

<sup>1</sup> The text uses the term Dwijáti, which designates a man of the three first castes. The commentator cites various authorities, to prove that its sense should be Brahman only, who, alone, is permitted to enter the fourth order.—

गतिस्तु द्वीर्याश्रमे नास्ति बाहुजोद्ग्रजयोः क्वचित् ।

तु द्वीर्याश्रमे गतिः प्राक्का सुखजानां स्वयंभुवः ॥

रूपि दक्षाचिद्योर्तेः । ब्राह्मणः प्रवर्जन्तुहादिति यमसंवर्तबौधायनवच-  
नाच । “‘Entrance into the fourth order is never for the Kshattriya and Vaiśya. Entrance into the fourth order is for Brahmins, according to Swayaṁbhú:’ so says Dattátreya. ‘Let the Brahman proceed from his dwelling’ is, also, the expression of Yama, Saṁvarta, and Baudháyana.”” But this is not the general understand-

\* तथा त्रिष्टुष्ट्यथा प्रतिदेवो वास्तु न आयते ।

† Explanatory of the original, *prasada*.

‡ *Parivrāj*.

for liberation, and is pure of heart, and whose mind is perfected by self-investigation, secures the sphere of Brahmá, which is tranquil, and is as a bright flame that emits not smoke.”\*

ing of the law; nor was it, originally, so restricted, apparently. Manu does not so limit it.

\* मोक्षाश्रमं यस्तरते यथोत्तं  
शुचिः स्वसंवल्लितदुष्मियुक्तः।  
अनिष्टनं ज्योतिरिच प्रश्नातीति  
स ब्रह्मलोकं जयति दिवातिः ॥

## CHAPTER X.

Ceremonies to be observed at the birth and naming of a child.  
Of marrying, or leading a religious life. Choice of a wife.  
Different modes of marrying.

SAGARA then (addressed Aurva, and) said: "You have described to me, venerable Brahman, the duties of the four orders and of the four castes. I am now desirous to hear from you the religious institutes which men should individually observe, whether they be invariable, occasional, or voluntary. Describe these to me; for all things are known, chief of Bhrigu's race, unto you." To this Aurva replied: "I will communicate to you, O king, that which you have asked,—the invariable and occasional rites which men should perform. Do you attend.

"When a son is born, let his father perform, for him, the ceremonies proper on the birth of a child, and all other initiatory rites, as well as a Śrāddha, which is a source of prosperity.\* Let him feed a couple of Brahmans, seated with their faces to the east; and, according to his means, offer sacrifices to the gods and progenitors. Let him present to the manes<sup>†</sup> balls

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\* To the Nāndimukhas. The Pitrīs, or progenitors, † are so termed, here, from words occurring in the prayer used on the occasion of a festive Śrāddha. Asiatic Researches, Vol. VII., p. 270.‡

• *Abhyudayātmaka.*

† The Nāndimukhas are a special class of manes.

‡ Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 187.

of meat mixed with curds, barley, and jujubes, with the part of his hand sacred to the gods, or with that sacred to Prajápati.<sup>1</sup> Let a Brahman perform such a Śráddha, with all its offerings and circumambulations, on every occasion of good fortune.<sup>2</sup>

“Next, upon the tenth day (after birth), let the father give a name to his child,—the first term of which shall be the appellation of a god; the second, of a man; as Sarman or Varman: the former being the appropriate designation of a Brahman; the latter, of a warrior; whilst Gupto and Dása are best fitted for the

<sup>1</sup> With the Daiva tirtha, the tips of the fingers; or with the Prajápatya tirtha, the part of the hand at the root of the little finger. Manu, II., 58, 59.\* The second is called, by Manu, the Káya tirtha, from Ka, a synonym of Prajápati.

<sup>2</sup> The Śráddha is, commonly, an obsequial or funeral sacrifice; but it implies offerings to the progenitors of an individual and of mankind, and always forms part of a religious ceremony, on an occasion of rejoicing, or an accession of prosperity; this being termed the Hṛishyudaya or Vriddhi Śráddha. Asiatic Researches, Vol. VII., p. 270.†

\* ब्राह्मण विप्रसीर्थेन नित्यकालमुपस्थृते ।  
कायचैदशिकाभ्यां चा न पित्र्येण कदाचन ॥  
अङ्गुष्ठमूलाद्यस्तस्ये ब्राह्मणं तीर्थं प्रवचते ।  
कायमङ्गुष्ठमूलेऽस्मे देवं पित्र्यं तयोरधः ॥

And we read, in the Yájnavalkya-smrīti, I., 18, 19:

अलंजानुः शुची देश उपविष्ट उद्धृतः ।  
प्रान्वा ब्राह्मणं तीर्थेन हि जो नित्यमुपस्थृते ॥  
कग्निषादेशिष्वङ्गुष्ठमूलान्वयं करस्य च ।  
प्रवापतिष्ठतु ब्रह्मणं वतीर्थान्वगुक्तमात् ॥\*

† Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 187.

names of Vaiśyas and Śūdras.<sup>1</sup> A name should not be void of meaning; it should not be indecent, nor absurd, nor ill-omened, nor fearful; it should consist of an even number of syllables; it should not be too long, nor too short, nor too full of long vowels, but contain a due proportion of short vowels, and be easily articulated.\* After this and the succeeding initiatory rites,<sup>2</sup> the purified youth is to acquire religious knowledge, in the mode that has been described, in the dwelling of his spiritual guide.

<sup>1</sup> So Manu, II., 30, 31, 32.† The examples given, in the comment, are Somaśarman, Indravarman, Chandragupta, and Śivadása,—respectively, appropriate appellations of men of the four castes.

<sup>2</sup> Or Saṃskāras; initiatory ceremonies, purificatory of the individual at various stages.

\* नार्थदीर्घं न चाशसं नापशब्दयुतं तथा ।  
नामङ्गलं सुगृष्णं वा नाम कुर्यात्समाचरम् ॥  
नातिदीर्घं न इत्यं वा नातिगुर्वेष्ट्रावितम् ।  
सुखोच्चार्थं तु तद्वाम कुर्यादवत्वणाचरम् ॥

† नामधीर्घं दशम्यां तु दादभ्यां वास्य कारयेत् ।  
पुष्टे तिथीं सुहृत्वे वा नष्टवे वा गुणालिते ॥  
मङ्गलं ब्राह्मणस्य स्खात्प्रतियस्य वक्तावितम् ।  
विश्वस्य धनसंयुतं शूद्रस्य तु सुगृष्णितम् ॥  
शर्मवद्वाहणस्य स्वाद्राशो रक्षासमन्वितम् ।  
विश्वस्य पुष्टिसंयुतं शूद्रस्य प्रिष्ठसंयुतम् ॥

Kulluka gives, as typical designations of persons of the four castes, Subhaśarman, Balavarman, Vasubhuti, and Dinadása. The endings *sarman* and *deva* for names of Brāhmans, *varman* and *trāṭhi* for those of Kshattriyas, *bhūti* and *datta* for those of Vaiśyas, and *dásā* for those of Śūdras, are expressly sanctioned by the *śāstra* which he cites from the lawgiver Yama:

शर्मी देवध विप्रस्य वर्मी चाता च भूमजः ।  
भूतिर्दत्तस्य विश्वस्य दासः शूद्रस्य कारयेत् ॥

"When he has finished his studies, and given the parting donation to his preceptor, the man who wishes to lead the life of a householder must take a wife. If he does not propose to enter into the married state, he may remain, as a student, with his teacher,—first making a vow to that effect,—and employ himself in the service of his preceptor and of that preceptor's descendants; or he may, at once, become a hermit,\* or adopt the order of the religious mendicant, according to his original determination.<sup>1</sup>

"If he marry, he must select a maiden who is of a third of his age;<sup>2</sup> one who has not too much hair, but

<sup>1</sup> Or the vow or pledge he has taken, that he will follow, for life, the observances of the student, or ascetic; both of which are enumerated, in the Nirṇaya Śiñhū, as acts prohibited in the Kali age. A man is not to continue a student or Brahmachārin, i. e., a cœnobe, for life; nor is he to become a mendicant, without previously passing through the order of householder. In practice, however, the prohibition is, not unfrequently, disregarded.

<sup>2</sup> By this is to be understood, according to the commentator, merely a young girl, but, at the same time, one not immature; for, otherwise, he observes, a man of thirty—by which age he completes his sacred studies,—would espouse a girl of but ten years of age.† According to Manu,‡ however, the period of religious study does not terminate until thirty-six; and, in the East, a girl of twelve would be marriageable. The text of Yajnaval-

\* *Vaikhāṇṭa*. This term is synonymous with *vānaprastha*. *Vide p. 95, supra.*

† On the contrary, the commentator disallows, absolutely, even where the bridegroom is eight and forty, the marriage of a girl above ten years of age; on the ground that, after that period, she has her catamenia, &c. &c.

† III., 1.

is not without any; one who is not very black, or  
kya\* has merely the word Yaviyasi, 'a very young woman.' It

\* I., 52:

अविस्तृतब्रह्मचर्यो लक्ष्मां द्वियमुद्देश्यत् ।  
अनन्यपूर्विकां कान्तामसपिण्डां चरीथसीम् ॥

Vijnaneswara, Aparaditya, and Sulpapati, commentators on Yajnavalkya, leave his term *yaviyasi* unexplained.

The following dicta on the time when a female should marry are cited, by Jimutavahana, in the *Davyabhaga*; pp. 272, 273, Calcutta edition of 1829. The first extract is from the *Vasishtha-smiiti*, Chapter XVII.:

यावत् कन्द्रामूर्तवः स्युश्चन्ति  
तुल्यैः सकामामपि याच्छमानाम् ।  
तावन्ति भूतानि हतानि ताभ्यां  
मातापितृभ्यामिति धर्मवादः ॥

"So many seasons of menstruation as overtake a maiden feeling the passion of love and sought in marriage by persons of suitable rank, even so many are the beings destroyed by both her father and her mother: this is a maxim of the law."

Paithinasi is alleged as declaring: यावत्प्रोऽङ्गिद्यते खण्डी तावदेव देया । अथ चतुर्मती भवति तदा दाता प्रतिग्रहीता च नरकमाप्नोति पितृपितामहपितामहाद्य विषायां जायन्ते । तस्मात्पिका दातव्या ।

"A damsel should be given in marriage, before her breasts swell. But, if she have menstruated [before marriage], both the giver and the taker fall to the abyss of hell; and her father, grandfather, and great-grandfather are born [insects] in orduro. Therefore she should be given in marriage while she is yet a girl."

The preceding translations are taken from the *Two Treatises on the Hindu Law of Inheritance*, by Colebrooke, p. 186. His earlier renderings of the passages will be found in his *Digest of Hindu Law*, &c., London edition, Vol. II., p. 387.

In the *Panchatantra*,—III., sl. 213; p. 189, ed. Kosegarten,—we find the ensuing stanza:

असंप्राप्तरजा गीरी प्राप्ते रजसि रोहिणी ।  
अव्यज्ञना भवेत्कन्या कुचहीणा च नपिका ॥ .

*Nagnikā* is here vaguely said to signify a girl without breasts. This word, which Colebrooke renders by "yet a girl", is understood, by Vallabhagāṇī, to intend a maiden of eight years. If he be right, it is a synonym of *gauri*. No ordinary lexicographical authority seems to make the *nagnikā* more than ten: see Colebrooke's *Amarakośa*, *sub voce*. But,

yellow-complexioned, and who is not, from birth, a

is worthy of remark, here, that neither that text, nor the text of Manu, nor the interpretation of our text, authorizes the pre-

to judge from my next extract, the term appears to be, in some instances, as comprehensive as *kanyā*, 'virgin.'

In the *Nirayasindhu* of Kamalákara,—Bombay edition of 1857, III. A, fol. 31 v and 32 r,—occurs the following extract, credited to the *Mahábhárata*:

चिंशदृष्टः षोडशाब्दां भार्यां विन्देत नपिकाम् ।  
दशवर्षोऽष्टवर्षां वा धर्मे सीदति सत्वरः ।  
अतो प्रवृत्ते रजसि कन्यां दयापिता सकृत् ॥

Whence came these lines? The first two look like a mixing up, from misrecollection, of the stanza cited in p. 104, note †, *infra*, with the *Anukásana-parvan*, XLIV., 14, (Bombay edition), which runs thus:

चिंशदृष्टे दशवर्षां भार्यां विन्देत नपिकाम् ।  
एकविंशतिवर्षो वा सप्तवर्षमवास्तुयात् ॥

"Let a man of thirty years marry, for wife, a damsel of ten years; or let a man of twenty-one years secure a damsel of seven years."

The next quotation, also, is referred to the *Mahábhárata*:

सप्तसंवत्सरादूर्ध्वं विवाहः सार्वतर्णिकः ।  
कन्याद्यः शस्ते राजसन्ध्या धर्मगहितः ॥

"The marriage, for all the castes, of a girl after *her* seventh year is commended, O king. *Her* marriage otherwise is reprobated by the law."

Of the first of the last three passages the first line is quoted,—immetrially, incorrectly, and, probably, from memory,—and without mention of its source, in Jagannátha Tarkapanchánana's *Viválabhangárkava*. See Colebrooke's *Digest of Hindu Law*, &c., London edition, Vol. III., p. 328.

Mádhava says, in his commentary on the *Parásara-smṛiti*:

अन्नतो गर्भधानादा पञ्चमाब्दात्परं शुभम् ।  
कुमारीवरणं दार्शन मेखलाबन्धनं तथा ॥

This approves the selection of a girl, for matrimony, at an interval of five years from the time she was born or conceived.

An extract from the *Jyotir-nibandha* may be added, for its superstitious oddity:

षष्ठ्यमध्ये नोद्वादा कन्या वर्षद्वयं यतः ।  
सोमो भुज्ञे तत्सद्वन्धवर्षस्य तथान्तः ॥

"A maiden should not be married within *her* sixth year: because Soma

cripple or deformed.\* He must not marry a girl who is vicious, or unhealthy, of low origin, or labouring

sent practice of the nuptials of children.† The obligation imposed upon a man, of a life of perfect continence, until he is more than thirty, is singularly Malthusian.

[the Moon?] enjoys her for two years; then, in like manner, a *gandharva* and, similarly, Fire."

She has, thus, three unhuman husbands, before she is wived by a man. In the *Yajnavalkya-smriti*, I., 71, we read:

सौमः शौचं ददी स्तीणां गन्धर्वश्च शुभां गिरम् ।  
पावकः सर्वमेथलं मेथा वै योवितो द्यतः ॥

"On women Soma bestowed brilliancy; a *gandharva*, a pleasant voice; Fire, universal purity. Therefore are women truly pure."

The author of the *Mitakshara*, in commenting on this stanza, expresses himself much to the effect of the *Jyotir-nibandha*. His words are. परिणयनात्पूर्वं सोमगन्धर्ववहूयः त्रियो भुक्ता यथाक्रमं तासां श्री-चमधुरवचनसर्वमेथत्वानि दत्तनन्तः ।

For similar ideas, see the *Panchatantra*, ed. Kosegarten, pp. 188, 189. An anonymous stanza is there given, authorizing the nuptials of a damsel of eight years of age.

\* The original has *adhikāngi*, "possessing superfluous limbs."

† Professor Wilson must have overlooked "Manu", IX., 94:

विशदूषीं वहेत्कन्या त्वयां द्वादशवार्षिकीम् ।  
अष्टवर्षीं इष्टवर्षीं वा धर्मे सीदति सत्वरः ॥

"Let a man of thirty years wed a lovely maid of twelve; or a man of twenty-four, a maid of eight. If his virtue is being impaired, let him be expeditious."

The meaning seems to be, according to Kulluka, that, in case a young man is disposed to usurp on the rights of the married state, he should lose no time in taking a wife; provided, always, that his proficiency in scriptural knowledge is satisfactory.

In the *Nirayasindhu's* citation of the preceding stanza, द्वाष्टवर्षः, 'of sixteen years', is read for अष्टवर्षः, 'of twenty-four years.' But Medhatithi and Kulluka know nothing of this lesson.

It has just been evinced, that, as to the marriage of an immature girl, venerable warrant is adducible for it, beyond the pages of the *Vishnu-purana*. The point, whether this work does not constructively furnish justification of such a practice, is discussed in a note near the end of Chapter XVI. of the present Book.

under disease;\* one who has been ill brought up; one who talks improperly; one who inherits some malady from father or mother; one who has a beard, or who is of a masculine appearance; one who speaks thick, or thin, or croaks like a raven; one who keeps her eyes shut, or has the eyes very prominent; one who has hairy legs, or thick ankles; or one who has dimples in her cheeks, when she laughs.<sup>1</sup> Let not a wise and prudent man marry a girl of such a description: nor let a considerate man wed a girl of a harsh skin; or one with white nails; or one with red eyes, or with very fat hands and feet; or one who is a dwarf, or who is very tall; or one whose eyebrows meet, or whose teeth are far apart and resemble tusks. Let a householder marry a maiden† who is, in kin, at least five degrees remote from his mother, and seven from his father, with the ceremonies enjoined by law.<sup>2</sup>

"The forms of marriage are eight,—the Bráhma, Daiva, Ársha, Prájápatya, Ásura, Gándharva, Rákshasa, and Paiśácha; which last is the worst:<sup>3</sup> but

<sup>1</sup> For the credit of Hindu taste, it is to be noticed, that the commentator observes, the hemistich in which this last clause occurs is not found in all copies of the text.

<sup>2</sup> See Manu, III., 5, &c.

<sup>3</sup> These different modes of marriage are described by Manu, III., 27, &c.

\* If only as doing away with something like tautology, the reading *atiroshīim*, 'very irascible,' is to be preferred to *atirogīiim*. Just before we have *arogam*, rendered "unhealthy".

† The term used hereabouts is *kanyā*.

the caste to which either form has been enjoined, as lawful, by inspired sages, should avoid any other mode of taking a wife. The householder who espouses a female connected with him by similarity of religious and civil obligations, and along with her discharges the duties of his condition, derives, from such a wife, great benefits."

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## CHAPTER XI.

Of the Sadácháras or perpetual obligations of a householder.

Daily purifications, ablutions, libations, and oblations: hospitality: obsequial rites: ceremonies to be observed at meals, at morning and evening worship, and on going to rest.

SAGARA (again) said (to Aurva): "Relate to me, Muni, the fixed observances\* of the householder, by attending to which he will never be rejected from this world or the next."

Aurva replied to him thus: "Listen, prince, to an account of those perpetual observances by adhering to which both worlds are subdued. Those who are called Sádhus (saints) are they who are free from (all) defects; and the term Sat means the same, or Sádhu. Those practices or observances (Ácháras†) which they follow are, therefore, called Sadácháras, 'the institutions or observances of the pious'.<sup>1</sup> The seven Rishis,

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<sup>1</sup> Sir William Jones renders Áchára (आचार), 'the immemorial customs of good men'‡ (Manu, II., 6); following the explanation of Kullúka Bhátía, which is much the same as that of our text: आचारः कम्बलवस्त्रादावाचरणश्यः। साधुनां धार्मिकाणाम्। 'Áchára means the use of blankets, or bark, &c., (for dress). Sádhus are pious (or just) men.' Ácháras are, in fact, all ceremonial and

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\* Sadáchára. •

† My MSS. have ácharańa.

‡ It is आचारः • • साधुनां that Sir William Jones thus renders. Colebrooke expresses áchára by "law", "conduct", "received usage", "established usage", "immemorial good customs", &c. &c. Medhátithi explains it by *vyavahára*, 'practice'. ,

the Manus, the patriarchs, are they who have enjoined and who have practised these observances. Let the wise man awake in the Muhúrta of Brahmá (or, in the third Muhúrta,—about two hours before sunrise \*), and, with a composed mind, meditate on two of the objects of life (virtue and wealth), and on topics not incompatible with them. Let him, also, think upon desire, as not conflicting with the other two, and, thus, contemplate, with equal indifference, the three ends of life, for the purpose of counteracting the unseen consequences of good or evil acts. Let him avoid wealth and desire, if they give uneasiness to virtue; and abstain from virtuous or religious acts, if they involve misery, or are censured by the world.<sup>†</sup> Having risen,

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purificatory observances, or practices, not expiatory, which are enjoined either by the Vedas or the codes of law.

<sup>1</sup> That is, he may omit prescribed rites, if they are attended with difficulty or danger: he may forego ablutions, if they dis-

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\* Part of this is the commentator's explanation: ब्राह्मे सुहृते । सूर्ये-  
दयात्मै तृतीये सुहृते । Pitámaha is cited, in the *Sabdakalpadruma*,  
as ruling:

रात्रेष्व पश्चिमे थामे सुहृतों ब्राह्म उच्चते ।

† परिलज्जेदर्थकामी धर्मपीडाकरौ गृप ।

धर्ममथसुखोदर्कं लोकविकृष्टमेव च ॥

We read, to the same effect, and almost in the same words, in the *Laws of the Mánavas*, IV., 176:

परिलज्जेदर्थकामी यौ स्वातां धर्मवर्तितो ।

धर्मं चाप्यसुखोदर्कं लोकविकृष्टमेव च ॥

This stanza Sir William Jones thus translates: "Wealth and pleasures, repugnant to law, let him shun, and even lawful acts which may cause future pain or be offensive to mankind."

Kulíuka instances, as illustrative of the "lawful acts," etc., the giving away, in charity, of his entire possessions by a man on whom a large

he must offer adoration to the sun,\* and then, in the south-west† quarter, at the distance of a bow-shot or more, or any where remote from the village,‡ void the impurities of nature. The water that remains after washing his feet he must not§ throw away into the court-yard of the house. A wise man will never void

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agree with his health; and he may omit pilgrimage to holy shrines, if the way to them is infested by robbers.|| Again, it is enjoined, in certain ceremonies, to eat meat, or drink wine:¶ but these practices are generally reprehended by pious persons; and a man may, therefore, disregard the injunction.

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family depends for subsistence, and the immolation of a cow on the *madhyamáshṭaká* and other holydays. The *madhyamáshṭaká*—sometimes called *máhsáshṭaká*—falls, according to one authority, on the eighth day after the full moon in *Mágha*.

One occasion on which it seems that a cow was formerly slain, and that for purposes of hospitality, was a marriage. See Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 203, 208.

\* "Rising at break of day, let him go to stool", says the Sanskrit:

**ततः क्रम्यं समुत्थाय कुर्यादीर्घं नरेश्वरं।**

The Translator mistook, for *mitra*, 'the sun'; *maitra*, *n.*, 'alvine exonerator', which is said to come from *maitra*, *m.*, 'the anus', of which the Sun is the guardian deity. Ratnagarbha etymologizes *maitra*. Also see the *Laws of the Mánavas*, IV., 152, and Kullúka's gloss thereon.

† I have corrected "south-east"; the original being *nairüttyám*. This is a compromise between the directions to be observed by day and by night, or north and south; respectively. See the *Laws of the Mánavas*, IV., 50, and our text, just below.

‡ Thus, or by *grdma*, the commentator explains *bhu*, the word here used. The Sanskrit adds दूरादावसथात्, which means, according to the commentary, "or, if that be impracticable, at least away from the house."

§ I have inserted this word, translating *na*. Compare the *Laws of the Mánavas*, IV., 151.

|| Or by tigers. The commentary has: वाहृचोरादिसमाकालतीर्थं गमनादि।

¶ Drinking spirits at the *sautrdaṇī*, &c., says the commentator.

urine on his own shadow, nor on the shadow of a tree, nor on a cow, nor against the sun, nor on fire nor against the wind,\* nor on his Guru, nor on men or the three first castes;† nor will he pass either excrement in a ploughed field, or pasturage, or in the company of men, or on a high road, or in rivers and the like which are holy;‡ or on the bank of a stream, or in a place where bodies are burnt, or anywhere quickly.§ By day, let him void them with his face to the north, and, by night, with his face to the south when he is not in trouble. Let him perform these actions in silence, and without delay; covering his head with a cloth, and the ground with grass. Let him not take, for the purposes of cleanliness, earth from an ant-hill, or a rat-hole,|| or from water, or from the residue of what has been so used, nor soil that has been employed to plaster a cottage, nor such as has been thrown up by insects,¶ or turned over by the plough. All such kinds of earth let him avoid as means of purification. One handful is sufficient, after voiding urine; three, after passing ordure: then, ten handfuls are to be rubbed over the left hand, and seven over both hands.\*\* Let him, then, rinse his mouth with water.

\* See p. 140, *infra*, text and note \*\*.

† *Dwijāti*.

‡ "Places of pilgrimage", *tirtha*. Insert "or in water", *nāpsu*.

§ My MSS. give nothing corresponding to "or anywhere quickly. Probably the Translator read *nāśu* for *nāpsu*. See the last note.

|| Literally, "dug up by a rat", *mishakotkhata*.

¶ अन्तःप्राप्तिः. *Antāprāpti* signifies *kīla*, "a worm", allego the commentator. But he mentions a variant yielding *ātuprāpti*, "minute animal."

\*\* एता लिङ्गे गुदे तिक्तो दण्ड वामकरे तथा ।

इसाद्ये च सप्ताव्या मुदः शौचोपादिकाः ॥

Compare, herabouts, the *Vasishtha-smṛiti*, Chapter VI.

that is pure, neither fetid, nor frothy, nor full of bubbles, and again use earth to cleanse his feet, washing them well with water. He is to drink water, then, three times, and twice wash his face with it; and, next, touch, with it, his head, the cavities of the eyes, ears, and nostrils,\* the forehead,† the navel, and the : heart.<sup>1</sup> §

<sup>1</sup> Many of these directions are given by Manu, IV.,

\* Instead of "his head," the cavities of the eyes, ears and nostrils," read "the orifices of the head." The original,—see note §, below,—*śrshanyāni khāni*, is thus glossed by the commentator: शीर्षस्थानि । शिरःखानि । खानि । इन्द्रियच्छिद्राणि ।

† Read "head" *mūrdhan*; and insert "arms", *bahu*.

‡ I should render *hridaya* by "breast".

§ चिः पिवेत्सलिं तेज तथा द्विः परिमार्जयेत् ।

शीर्षस्थानि ततः खानि मूर्धांगं च समालभेत् ।

बाहू नाभिं च तोयेन हृदयं चापि संसृशेत् ॥

Of all the ancient Hindu legislators, Daksha is most minutiōse on the subject of daily ablution. His injunctions, as incorrectly cited by Ratnagarbha, I have rectified by reference to two manuscripts and the Calcutta edition of the *Daksha-smṛti*; and I have compared them as quoted in various ceremonial tréatises, more particularly in an ancient copy of Asiddhya's *Karmapradipabhashya*. The passage, as I would read it, is as follows:

प्रषाद्य हस्ती पादी च चिः पिवेदस्य वीचितम् ।

संवृत्याङ्गुष्ठस्त्रेन द्विः प्रमूर्धास्तो सुक्षम् ॥

संहत्व तिसुभिः पूर्वमास्त्रमेवसुपस्थित् ।

ततः पादी समभुत्य अङ्गानि सहस्रसृशेत् ॥

अङ्गुष्ठेन प्रदेशित्वा द्वाराणं पश्चादन्तरम् ।

अङ्गुष्ठानामिकाभ्यां च चकुःओर्ब पुणः पुणः ॥

कण्ठाङ्गुष्ठयोर्गामिं हृदयं तु तेजेन द्विः ॥

सर्वभिसु शिः पश्चाद्वाहू चायेव संसृशेत् ॥

"After bathing his hands and feet, let him thrice sip water in sight, i. e., *any at hand*. Then let him compress his mouth, and rub it twice with the roof of his thumb. Let him, likewise, touch his face with three fingers joined, and, next, wet his feet *again*, and touch his limbs. Im-

Having, finally, washed his mouth, a man is to clean and dress his hair, and to decorate his person, before a glass, with unguents, garlands, and perfumes.\* He is, then, according to the custom† of his caste, to acquire wealth, for the sake of subsistence, and, with a lively faith, worship the gods.‡ Sacrifices with the acid juice, those with clarified butter, and those with offerings of food,§ are comprehended in wealth: wherefore, let men exert themselves to acquire wealth for these purposes.¶

45, &c. ||

<sup>1</sup> That is, wealth is essential to the performance of religious rites; and it is, also, the consequence of performing them. A

mediately afterwards, let him touch his nose with his thumb and forefinger; and his eyes and ears, again and again, with his thumb and ring-finger; and his navel and breast, with the root of his little finger and thumb. Let him, afterwards, touch the crown of his head with all his fingers, and, finally, his arms."

The genuineness of the fourth line is open to suspicion. It is wanting in several places where these stanzas are adduced.

\* आदानतस ततः कुर्यात्प्रमाणेश्वरप्रसाधनम् ।  
आदर्शाज्ञनभृक्षणूर्वादामनालि च ॥

Professor Wilson must have thought that he saw -माणः, instead of -मृक्षणः, in the original. For "garlands, and perfumes," read "sandal, dūrvā, &c." Dūrvā ordinarily means a certain sweet-scented grass. The oil expressed from it seems to be here denoted.

† *Dharma*, "duty".

‡ The original is simply *japet*, "let him pray inaudibly."

§ These sacrifices are called, in the original, *somasaihsthā*, *havilksamīthā*, and *pakasaihsthā*. On the meaning of *paka*,—'little', or 'good'—in *pakasaihsthā*, see Professor Max Müller's *Ancient Sanskrit Literature*, p. 203; or Dr. Stenzler's edition of Āśvalāyana's *Gṛhyasūtra*, Part II., p. 2, § 2, 2.

¶ On the topic of ablation, see, particularly, *ibid.* II., 6, 11; also, the *Yajnavalkya-smṛiti*, I., 20, etc.

"As preparatory to all established rites of devotion, the householder should bathe in the water of a river, a pond, a natural channel,\* or a mountain torrent; or he may bathe upon dry ground, with water drawn from

householder should, therefore, diligently celebrate them, that he may acquire property, and, thus, be enabled to continue to sacrifice. According to Gautama,† there are seven kinds of each of the three sorts of sacrificial rites particularized in the text,—or those in which the Soma juice, oiled butter, or food, are presented. Of the latter, according to Manu, there are four varieties,—the offering of food to the Viśwadevas, to spirits, to deceased

\* *Devakhitajala.*

† He is quoted, by the commentator, for his enumeration of sacrifices. These, as I find, on reference to the *Gautama-smṛiti*, are named as follows:

<i>Pākasaṁsthās.</i>	<i>Haviṣsaṁsthās.</i>	<i>Somasamīsthās.</i>
1. <i>Ashṭakā.</i>	<i>Agyayādheya.</i>	<i>Agnishloka.</i>
2. <i>Pārvāha.</i>	<i>Agnihotra.</i>	<i>Atyagnishloka.</i>
3. <i>Śriddha.</i>	<i>Darśapitrnamāsa.</i>	<i>Ukthya.</i>
4. <i>Śravāni.</i>	<i>Chāturmáṣya.</i>	<i>Shodasi.</i>
5. <i>Agrahāyaṇi.</i>	<i>Agrayaneśhti,</i>	<i>Vajapeya.</i>
6. <i>Chaitri.</i>	<i>Nirūdhapaśubandha.</i>	<i>Atirātra.</i>
7. <i>Āśwayuji.</i>	<i>Saurāmaṇi.</i>	<i>Aptoryāma.</i>

They have almost identical names, throughout, but are somewhat otherwise arranged, in Nārāyaṇa's commentary on Śāṅkhāyana's *Gṛhya-sūtra*, as adduced by Dr. Stenzler, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. VII., p. 527, note 2. See, further, *ibid.*, Vol. IX., p. LXXIV. According to Āpastamba—see the *Taittiriya-saṁhitā* and *Commentary*, in the *Bibliotheca Indica*, Vol. I., p. 957,—several of the sacrifices of the first class bear appellations widely different from those given above. Baudhāyana, quoted in the same place, gives them all still different names.

In note § to p. 40, *supra*, a passage is cited from Ratnagarbha, comparable to which, as concerns its groupment of sacrifices,—an understanding of which demands further inquiry,—I here quote another from Śāṅkara's *Commentary* on the *Bṛihad-āraṇyaka Upanishad*, I., III., 1: न चापिहोचदर्शपूर्णमासधारुमास्पशुबन्धसोमाग्नं कर्मणां स्वतः काम्यनित्यलविवेकोऽस्मि ।

a well, or taken from a river, or other source, where there is any objection to bathing on the spot.<sup>1\*</sup> When bathed, and clad in clean clothes,† let him devoutly

ancestors, and to guests. II., 86.‡ The seven of Gautama§ are: offerings to progenitors on certain eighth days of the fortnight, at the full and change of the moon, at Śrāddhas generally, and to the manes on the full moon of four different months, or Śrāvaṇa, Agraḥāyaṇa, Chaitra, and Áświna.

<sup>1</sup> A person may perform his ablutions in his own house, if the weather, or occupation, prevents his going to the water. If he be sick, he may use warm water; and, if bathing be altogether injurious, he may perform the Mantra snāna, or repeat the prayers used at ablution, without the actual bath.

\* कूपेषु द्रुततोयेन स्नानं कुर्यात् वा भुवि ।  
स्नायातो द्रुततोयेन अथवा भुवसंभवे ॥

The commentator adds,—somewhat as in note 1 in this page,—that he is permitted to take water to his house, for bathing, if he must; that he may substitute warm water, when necessary, for cold; and that, in exigency, it is lawful for him to make shift with a *mantra-snāna*,—in other words, to commute ablution for a prayer. Compare Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 124, 136.

† The commentator observes, that the bathing and worship here described belong to noon-day.

‡ Four pākayajnas are there spoken of; but their names are not specified in the text. Kulluka says they are the *vaiśvadevahoma*, *balikarman*, *nityaśrāddha*, and *atithibhojana*. These are four out of five pākayajnas which belong to a classification different from, and later than, that which Gautama recognizes. See p. 40, note §; and p. 93, notes 2 and †, *supra*; also, Kulluka on the *Laws of the Mānavas*, III., 67; Dr. Stenzler's edition of Áśvalāyana's *Gṛihyāśūtra*, Part II., p. 6, § 1; and Professor Max Müller's *Ancient Sanskrit Literature*, p. 93.

§ The third and fourth pākayajnas or pākasaṁsthās, in Ápastamba, correspond with the first and second of Gautama. The remaining five are called *aupisanghoma*, *vaiśvadeva*, *māsi śrāddham*, *sarpabali*, and *isānabali*.

offer libations to the gods, sages,\* and progenitors, with the parts of the hand severally sacred to each. He must scatter water thrice, to gratify the gods; as many times, to please the Rishis; and once, to propitiate Prajápati: he must, also, make three libations, to satisfy the progenitors. He must then present, with the part of the hand sacred to the manes, water to his paternal grandfather and great-grandfather, to his maternal grandfather, great-grandfather, and his father; and, at pleasure, to his own mother, and his mother's mother† and grandmother, to the wife of his preceptor, to his preceptor, his maternal uncle, and other relations,<sup>1</sup> to a dear friend, and to the king. Let him, also, after libations have been made to the gods and the rest, present others, at pleasure, for the benefit of all beings, reciting inaudibly this prayer: 'May the

<sup>1</sup> The whole series is thus given by Mr. Colebrooke: Asiatic Researches, Vol. V., p. 367.‡ Triple libations of tila (sesamum seeds) and water are to be given to the father, paternal grandfather, and great-grandfather; to the mother, maternal grandfather, great-grandfather, and great great-grandfather: and single libations are to be offered to the paternal and maternal grandmother and great-grandmother, to the paternal uncle, brother, son, grandson, daughter's son, son-in-law, maternal uncle, sister's son, father's sister's son, mother's sister, and other relatives. With exception of those, however, offered to his own immediate ancestors, which are obligatory, these libations are optional, and are rarely made.

\* *Rishis.*

† *Pramáti*. This word has escaped the lexicographers.

‡ Or *Miscellaneous Essays*, Vol. I., p. 145.

gods, demons,\* Yakshas, serpents, Gandharvas, Rákshasas, Piśáchas, Guhyakas,† Siddhas, Kúshmán-das,: trees, birds, fish,§ all that people the waters, or the earth, or the air, be propitiated by the water I have presented to them! This water is given, by me, for the alleviation of the pains of all those who are suffering in the realms of hell. May all those who are my kindred, and not my kindred, and who were my relations in a former life, all who desire libations from me, receive satisfaction from this water! May this water and sesamum, presented by me, relieve the hunger and thirst of all who are suffering from those inflictions, wheresoever they may be!¶ Presentations of water, given in the manner, O king, which I have described, yield gratification to all the world; and the sinless man who, in the sincerity of faith, pours out these voluntary libations obtains the merit that results from affording nutriment to all creatures.

"Having, then, rinsed his mouth, he is to offer water to the sun, touching his forehead with his hands joined, and with this prayer: 'Salutation to Vivaswat, the radiant, the glory of Vishnu; to the pure illu-

<sup>1</sup> The first part of this prayer is from the Sáma-veda, and is given by Mr. Colebrooke. *Asiatic Researches*, Vol. V., p. 367.¶

\* *Asura*.

† Servants of Kubera. Colebrooke calls them "unmelodious guardians of the celestial treasure." *Miscellaneous Essays*, Vol. I., p. 146.

: See Vol. I., p. 166.

§ There is no word for this, in the original.

¶ Several of my MSS. omit the stanza which this sentence translates.

¶ Or *Miscellaneous Essays*, Vol. I., p. 146.

minator of the world; to Savitri, the granter of the fruit of acts!''\* He is, then, to perform the worship of the house, presenting to his tutelary deity† water, flowers, and incense. He is, next, to offer oblations with fire, not preceded by any other rite, to Brahmá.<sup>‡</sup> Having invoked Prajápati, let him pour oblations, § reverently, to his household gods,|| to Kásyapa, and to Anumati,<sup>¶</sup> in succession. The residue of the obla-

\* The rite is not addressed to Brahmá, specially; but he is to be invoked to preside over the oblations offered to the gods and sages, subsequently particularized.

<sup>‡</sup> Kásyapa, the son of Kásyapa, is Áditya, ¶ or the Sun. Anumati<sup>\*\*</sup> is the personified moon, wanting a digit of full. The objects and order of the ceremony here succinctly described differ from those of which Mr. Colebrooke gives an account (*Asiatic Researches*, Vol. VII., p. 236††), and from the form of oblations given by Ward (*Account of the Hindus*, Vol. II., p. 477); but, as

\* नमो विवस्ते ब्रह्मभास्ते विष्णुतेजसे ।  
जगत्सविचे शुचये सविचे कर्मदायिनि ॥

The commentator prefers the reading ब्रह्मभास्ते, but notes ब्रह्म-  
भास्ते.

† *Abhishta-sura.*

‡ अपूर्वमपिहोचं च कुर्यात्प्राग्ब्रहणे ततः ।

*Apúrva* the commentator elucidates by *ananyaprakritika*: *vide supra*, p. 40, notes 1 and ‡. A variant, he says, is *appírva*, 'previously sprinkled.' For the *agnihotra*, here spoken of, see p. 40, note 1; and p. 113, note †, *supra*.

§ *Ahuti.*

|| *Gríhya.*

¶ For the twelve Ádityas, see Vol. II., p. 27, and pp. 234 *et seq.*

\*\* See Vol. I., p. 153; and Vol. II., p. 261: also, Goldstücker's *Sanskrit Dictionary*, *sub voce*.

†† Or *Miscellaneous Essays*, Vol. I., p. 152.

tion let him offer to the earth, to water, and to rain,\* in a pitcher at hand; and to Dhátri and Vidhátri, at the doors of his house; and, in the middle of it, to Brahmá. Let the wise man also offer the Bali, consisting of the residue of the oblations, to Indra, Yama,† Varuña, and Soma;‡ at the four cardinal points of his dwelling,§ the east and the rest; and, in the north-east quarter, he will present it to Dhanyantari.¶ After having thus worshipped the domestic deities, he will, next, offer part of the residue to all the gods (the Viśwadevas); then, in the north-west quarter, to Váyu

observed by Mr. Colebrooke, oblations are made "with such ceremonies, and in such form as are adapted to the religious rite which is intended to be subsequently performed." Asiatic Researches, Vol. VII., p. 237.||

<sup>1</sup> See, also, Manu, III., 84, &c., and the Asiatic Researches, Vol. VII., p. 275.¶

\* • The ordinary reading is:

तर्क्षेषं मणिकेऽङ्गोऽथ पञ्चन्याय चिपेत्तः ।

But the commentator notes a variant, पृष्ठीपञ्चन्यायः, which Professor Wilson seems to have preferred. And he explains मणिके—above rendered "in a pitcher at hand"—by अक्षाधारसन्निधी, 'near a pond.'

Personifications are, of course, intended here. The commentator calls these offerings the *bhútayajna*. This is the same as the *balyajna*. See p. 93, notes 2 and ||, *supra*.

† *Dharmaraja*, in the original.

‡ Substituted for Indu.

§ The Sanskrit of this sentence begins:

गृहस्य पुरुषवाघ दिग्देवानपि मे शृणु ।

"Hear from me, man-tiger, the house's gods of the quarters, also." The Translator rarely renders the vocative epithets with which this work abounds; and these constitute one of its quaintest features.

|| Or *Miscellaneous Essays*, Vol. I., p. 153.

¶ Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 191.

(wind); then, in all directions, to the points of the horizon,\* to Brahmá, to the atmosphere,† and to the sun; to all the gods,‡ to all beings, to the lords of beings, to the Pitris, to twilight.§ Then, taking other rice,<sup>1</sup>|| let the householder, at pleasure, cast it upon a clean spot of ground, as an offering to all beings; repeating, with collected mind, this prayer: ‘May gods, men, animals, birds, saints,¶ Yakshas, serpents, demons, ghosts, goblins,\*\* trees, all that desire food given by me; may ants,†† worms, moths,‡‡ and other insects, hungered, and bound in the bonds of acts; may all obtain satisfaction from the food left them by me, and enjoy happiness! May they who have neither mother, nor father, nor relations, nor food, nor the means of preparing it, be satisfied and pleased with the food presented for their contentment!<sup>12</sup> Inasmuch

<sup>1</sup> Or this ceremony may be practised instead of the preceding.

<sup>2</sup> This prayer is said, by Mr. Colebrooke, to be taken from the Puráñas (Asiatic Researches, Vol. VII., p. 275). §§ He translates

\* निर्वपेदैश्वदेवं च कर्म कुर्यादतः परम् ।  
वायव्ये वायवे दिषु समस्तासु ततो दिशाम् ॥

† *Antariksha.*

‡ *Viśve devāḥ.*

§ My MSS. concur in reading:

यत्काणं च समुहित्य वर्लिं दद्यात्तरेष्वर ।

There is nothing, here, of “twilight”. *Yakshman*, in this passage, may be Consumption, personified as a divinity. The commentary is silent.

|| *Anna*, ‘food’, as just below; ‘not, necessarily’, ‘rice’.

¶ *Siddha.*

\*\* *Daitya*, *preta*, and *pisācha*.

†† *Pipilika*, ‘termites’.

‡‡ *Patangaka*.

§§ Or *Miscellaneous Essays*, Vol. I., p. 192.

as all beings, and this food, and I, and Vishnu, are not different, I, therefore, give, for their sustenance, the food that is one with the body of all creatures. May all beings that are comprehended in the fourteen orders of existent things<sup>1</sup> be satisfied with the food bestowed, by me, for their gratification, and be delighted!' Having uttered this prayer, let the devout believer cast the food upon the ground, for the nourishment\* of all kinds of beings: for the householder is, thence, the supporter of them all. Let him scatter food upon the ground, for dogs, outcasts,† birds, and all fallen and degraded‡ persons.

"The householder is then to remain, at eventide, in his court-yard, as long as it takes to milk a cow,<sup>1</sup>—or

the last clause: "May they, who have neither \* \* \* \* \* food, nor means of obtaining it." In our text, the phrase is

येषां \* \* \* \* \* \* \* \* \*

निवाहसिद्धिं तथाहमस्ति।

which the commentator explains by येषामत्रं नात्ति येषां च सत्य-  
पत्रे नाच सिद्धिः पाकसाधर्णं नास्तीत्वर्थः; understanding Anna  
siddhi to mean 'means of dressing food,' Paka sádhana. The  
following passages of the prayer are, evidently, peculiar to the  
Vishnu Purana.

<sup>1</sup> Either fourteen classes of Bhutas (or spirits); or the same number of living beings,—or eight species of divine, one of human, and five of animal, creatures.

<sup>2</sup> This, according to the commentator, is equal to the fourth part of a Ghaṭikā, which, considering the latter synonymous with

\* Upakára.

† Chandula.  
‡ Apátra. Some MSS. have aputra, 'sonless'. The former term imports 'undeserving of exequial offerings',—śráddháyoga,—says commentary B.

longer, if he pleases,—to await the arrival of a guest. Should such a one arrive, he is to be received with a hospitable welcome; a seat is to be offered to him, and his feet are to be washed, and food is to be given him with liberality,\* and he is to be civilly and kindly spoken to; and, when he departs, to be sent away, by his host, with friendly wishes.† A householder should ever pay attention to a guest who is not an inhabitant of the same village, but who comes from another place, and whose name and lineage are unknown. He who feeds himself, and neglects the poor and friendless stranger in want of hospitality, goes to hell. Let a householder who has a knowledge of Brahmá‡ reverence a guest, without inquiring his studies, his school, his practices, or his race.<sup>1§</sup>

Muhúrta, or one thirtieth of the day and night, would be twelve minutes.||

<sup>1</sup> These precepts, and those which follow, are of the same tenour as those given by Manu, on the subject of hospitality (III., 99, &c.), but more detailed.

\* *Śradillá*. Elsewhere the Translator renders this word by “faith”.

† गच्छतस्यागुयानेन प्रीतिमुत्पादयेत्तुही ।

It is, thus, directed, that, when the guest departs, his host should bear him company,—for a short distance, only, of course. The less common reading *anuyádena* must yield the same sense. The unique lection *anupánena* might move an imaginative speculator to attribute the idea of the stirrup-cup to the ancient Hindus.

‡ The Sanskrit directs the householder to reverence his guest ‘by regarding him as if he were Hiraiyagarba,’—*hiraiyagarba-buddhyi*.

§ “School,” “practices,” and “race” here render *gotra*, *charaīa*, and *kula*, ‘stock,’ ‘school’, and ‘family’. The commentator\* gives *charaīa* two meanings,—*vedavántarasíkha* and *achára*.

|| See Vol. I., p. 47, note 2.

"A householder should, also, at the perpetual Śrādha,\* entertain another Brahman who is of his own country, whose family and observances are known, and who performs the five sacramental rites.† He is, likewise, to present, to a Brahman learned in the Vedas, four handfuls of food, set apart with the exclamation Hanta;‡ and he is to give, to a mendicant,

\* *Pitrarham*, 'for the sake of the manes'. It is explained by *nitya-kraddhártham*, in the commentary.

† *Vide supra*, p. 93, note 2.

अन्नायं च समुच्छृङ्ख हनकारोपकल्पितम् ।  
निर्वाप्मूर्तं भूपालं ओविद्यायोपणाद्येत् ॥

"Let him, O king, also set apart the choicest of food, and present it, by way of appropriation, hallowed by the utterance *hanta*, to a Brahman versed in holy writ."

The commentator says: अन्नाग्रं भोजनाद्यनवशिष्टम् । अत्र चीक्षम् ।

ग्रासमात्रा भवेद्विक्षा अयं यासचतुष्टयम् ।  
अथाणेव तु चत्वारि हनकारारं प्रचष्टते ॥

मनुष्येभ्यो हनेति मन्त्रेणोपकल्पितमम्बं हनकारोपकल्पितम् । निर्वाप्मूर्तं पृथक्कृत्य स्थापितम् ।

A stanza, the same in meaning as the one here quoted, is adduced, from Hemachandra's scholiast, in Messrs. Boehltingk and Rieu's edition of the *Abhidhānacintāmaṇi*, p. 366:

ग्रासप्रमाणं भिजा स्थादयं यासचतुष्टयम् ।  
अयं चतुर्गुणं प्राङ्गद्वन्नकारं द्विजोन्नमाः ॥

*Anṇāgra* and *hantakāra*, rendered by 'the choicest of food' and 'the utterance *hanta*', have, thus, denoted specific quantities,—four mouthfuls and sixteen. But neither of these acceptations—which are, probably, of late date,—seems to be intended in the passage under annotation. One or other of them is there impossible.

The following is taken from the *Bṛihad-āraṇyaka Upanishad*,—V., VIII.:—  
वाचं धेनुसुपासीत । तस्यासत्वारः स्तनाः स्ताहाकारो वषद्वारो हन्तकारः स्तधाकारः । तस्यो द्वी स्तनौ देवा उपजीवक्ति स्ताहाकारं च वषद्वारं च हन्तकारं मनुष्याः स्तधाकारं पितरः । तस्याः प्राण ऋषभो मनो वत्सः । "One should reverence speech as a cow. Hers are

cant\* religious student, three handfuls† of rice, or according to his pleasure, when he has ample means.: These, with the addition of the mendicant before described, are to be considered as guests; and he who treats these four descriptions of persons with hospitality acquires himself of the debt due to his fellow-men. § The guest who departs, disappointed, from any house, and proceeds elsewhere, transfers his sins to the owner of that mansion, and takes away with him such a householder's merits.|| Brahmá, ¶ Prajápati, Indra,\*\* fire, the Vasus, the Sun, are present in the person of

four dugs: the utterance *swáhá*, the utterance *vashat*, the utterance *hanta*, the utterance *swadhá*. By two of her dugs, the utterance *swáhá* and the utterance *vashat*, the gods are sustained; by the utterance *hanta*, men; by the utterance *swadhá*, the manes. Life is her bull; the organ of imagination, her calf."

Of *swáhá* and *vashat* Śridhara says: आन्यां हविदीर्घते देवेभ्यः; of *hanta*, हन्त इति मनुष्यभ्योऽप्य प्रयच्छन्ति; of *swadhá*, स्वधाकारेण हि पितृभ्यः स्वधां प्रयच्छन्ति।

For *Swáhá* and *Swadhá*, see Vol. I., p. 109; for *Vashat*, Vol. II., p. 29, notes 3 and §.

\* *Parivraj*.

† *Grasa*, 'mouthfuls'.

: हृक्षया च नरो दद्याद्विभवे सत्यवारितम् ।

§ हृतेऽतिथयः प्रोक्तः प्राणुका भिषवस्थ ये ।

चतुरः पूजयन्नेताहृयज्ञात्रमुच्यते ॥

"These are called guests: and one showing honour to the four above-mentioned eleemosynaries acquires," &c.

The commentator says that these persons are: the unknown Bráhman, the known Bráhman, the Bráhman versed in holy writ, and the mendicant religious student.

|| This is almost a verbal repetition of what we have had before. *Vide supra*, p. 94, text and note †. The Sanskrit here runs thus:

अतिथिर्षस्य भपाशो गृहाधावन्यतोमुखः ।

स दत्ता हुक्षुतं तस्मै पुष्पमादाय गच्छति ॥

¶ *Dhátrí*, in the original.

\*\* Substituted for *Sakra*.

a guest, and partake of the food (that is given to him). Let a man, therefore, be assiduous in discharging the duties of hospitality: for he who eats his food, without (bestowing any upon) a guest, feeds only upon iniquity.

"In the next place, the householder must provide food for a married damsel remaining in her father's dwelling;\* for any one who is ill; for a pregnant woman; for the aged, and the infants (of his house); and then he may eat, himself. He who eats, whilst these are yet unfed, is guilty of sin (in this life), and, when he dies, is condemned, in hell, to feed upon phlegm. So, he who eats without performing ablutions is fed, (in hell), with filth; and he who repeats not his prayers,† with matter and blood; he who eats unconsecrated food, with urine; and (he who eats) before the children and the rest (are fed, is stuffed, in Tartarus), with ordure. Hear, therefore, O king of kings, how a householder should feed, so that, in eating, no sin may be incurred, that invariable health and increased vigour may be secured, and all evils and hostile machinations may be averted.: Let the householder, having bathed, and offered libations to the gods§ and manes, and decorated his hand with jewels, proceed to take his meal, after having repeated the

\* *Suvāsinī.*

† The *gāyatri* and so forth, the commentator says.

‡ भवत्यरिष्टशान्तिश्च वैत्पव्याभिषारिका ।

The gloss on this line is as follows: अरिष्टमशुभाद्वृद्धं तत्त्वं शान्तिः ।

वैत्पव्याणामुत्पन्नरोगाणामभिषारिका विग्राघशीलाः ।

§ Insert 'Kishis'.

(introductory) prayers, and offered oblations with fire, and having given food to guests, to Brahmans, to his elders, and to his family. He must not eat with a single garment on, nor with wet hands and feet, but dressed in clean clothes, perfumed, and wearing garlands of flowers: he must not eat with his face to any intermediate point of the horizon, but fronting the east or the north: \* and thus, with a smiling countenance, happy and attentive, let him partake of food, of good quality, wholesome, boiled with clean water, † procured from no vile person, nor by improper means, nor improperly cooked.: Having given a portion to his hungry companions, let him take his food, without reproach, § out of a clean handsome vessel, which must not be placed upon a low stool|| (or bed). He must not eat in an unfit place, or out of season, ¶ or in an incommodious attitude; \*\* nor must he first cast any of his meal into the fire. Let his food be made holy with suitable texts; let it be good of its kind: and

\* The directions he must face when bathing. See the *Laws of the Mānavas*, II., 61: and compare VIII., 87. Also *vide infra*, p. 127.

† “Boiled with clean water” translates प्रोचितं प्रोचणोदकीः, “sprinkled with water for sprinkling,”—with a view to ceremonial purification.

: नैव चुग्यस्वापदसंखात्, “not disgusting, nor unhallowed.” This is to be substituted for “nor by improper means, nor improperly cooked.” I find but one reading.

§ *Akupita*, ‘undisturbed by wrath.’

|| *Āsandi*; ‘wooden, three-legged, &c.’ says the commentary: दारमयं चिपदादि।

¶ *Nākāle*: as at noon, or either of the twilights, it is said. The commentator adds a variant, *nākāśe*, ‘not in the open air.’

\*\* *Atisankirhe*, “in a place much littered over”, I should think. The commentator says nothing.

it must not be stale, except in the case of fruit or meat;<sup>1</sup> nor must it be of dry vegetable substances, other than jujubes<sup>2</sup> or preparations of molasses; but never must a man eat of that of which the juices have

<sup>1</sup> By stale,\* as applied to meat, is intended, in this place, probably, meat which has been previously dressed, as part of an offering to the gods or manes; meat which is dressed in the first instance for an individual being prohibited; as by Yajnavalkya:<sup>†</sup> वृथामासं वर्जयेत् । ‘Let him avoid flesh killed in vain;’ or, ‘that which is not the residue of an offering to the gods, &c.’: देवाच्चनावशिष्टः यज्ञ भवति ॥ So, also, Manu, V., 7. §

<sup>2</sup> By dried vegetables, &c., (**मूङ्गशाकादिकं**), is to be understood unboiled vegetables, or pot-herbs dressed without being sprinkled with water: जलोपसंकृतिविना पक्वम् ॥ Instead of वद्रिकेभः,<sup>¶</sup> ‘jujubes,’ the reading is, sometimes, हरितकेभः,\*\* myro-

\* *Paryushita* means ‘kept over night’. See the *Mitakshara* on the *Yajnavalkya-smriti*, I., 167; and Śridhara on the *Bhagavad-gita*, XVII., 10.

† I., 167, 168.

‡ This is the *Mitakshari*’s elucidation of the words of Yajnavalkya.

§ Add IV., 213. But V., 34, is most explicit on the enormity of the offence here denounced:

न तादृशं भवत्येनो मृगहन्त्यार्थिणः ।

यादृशं भवति प्रेत्य वृथामासानि खादतः ॥

“The sin of him who kills deer for gain is not so heinous, with respect to the punishment in another life, as that of him who eats flesh-meat in vain, or, not previously offered as a sacrifice.” Sir William Jones’s Translation.

|| The commentary further says, that the bare mention of ‘pot-herbs, &c.’ implies, that they are unaccompanied by fried grain and the like: शाकादिकं सत्त्वादिकं विनेति शेषः ।

¶ I nowhere find this reading, but बादरिकेभः, ‘preparations of jujubes,’ according to the gloss, बद्रविकारेभः.

\*\* The reading preferred by the commentator, and explained by अप्लिकेशादिभः, “things to be licked, and the like, uncooked.”

been extracted.<sup>1</sup> Nor must a man eat so as to leave no residue (of his meal), except in the case of flour-cakes,\* honey, water, curds, and butter.† Let him, with an attentive mind, first taste that which has a sweet flavour: he may take salt and sour things, in the middle course, and finish with those which are pungent and bitter. The man who commences his meal with fluids, then partakes of solid food, and finishes with fluids again, will ever be strong and healthy. In this manner, let him feed without fault, silent, and contented with his food; taking, without uttering a word, to the extent of five handfuls, for the nutriment of the vital principle.‡ Having eaten sufficiently, the householder is, then, to rinse his mouth, with his face turned towards the east or the north;§ and, having again sipped water, he is to wash his hands, from the wrist downwards.|| With a pleased and tranquil spirit, he is, then, to take a seat,¶ and call to memory his tutelary deity;\*\* and then he is thus to pray: 'May fire, excited by air, convert this food into the earthly ele-

balans.' The other term, गुडपञ्चेभः, is explained 'sweetmeats.'††  
The construction here, however, is somewhat obscure.

<sup>1</sup> As oil-cake, or the sediment of anything after expression.

\* The first edition exhibits "flour, cakes"; a typographical oversight.  
The Sanskrit word is *saktu*. † *Sarpis*, 'clarified butter.'

‡ *Prāṇādi*.

§ *Vide supra*, p. 125, note \*.

|| "From the wrist downwards" is to render *mūlatas*, which the commentary explains by *kaphoñi-pariyantam*, 'as far as the elbow.'

¶ *Kṛītisana-parigrahāḥ*, 'his wife being seated.'

\*\* *Abhishṭha-devatā*, in the plural.

†† गुडपञ्चेभः । गुडमचेभ इति पठे स एवार्थः । Commentary.

ments of this frame, and, in the space afforded by the ethereal atmosphere, cause it to digest, and yield me satisfaction!\* May this food, in its assimilation, contribute to the vigour of the earth, water, fire, and air of my body, and afford unmixed† gratification!‡ May Agasti, Agni, and submarine fire effect the digestion of the food of which I have eaten! May they grant me the happiness which its conversion into nutriment engenders; and may health (ever) animate my form! May Vishnu, who is the chief principle of all invested with bodily structure and the organs of sense, be propitiated by my faith in him, and influence the assimilation of the invigorating food which I have eaten! For, verily, Vishnu is the eater, and the food, and the nutriment:§ and, through this belief, may that which

\* अभिराष्याययत्वं पार्थिवं पवनेरितः ।  
दत्तावकाशं नभसा जरयत्वसु मे सुखम् ॥

The comment on this runs thus: पवनेरितो वह्निर्भसा दत्तावकाशं मया भूक्तमत्तं जरयतु । तत्सावरसेन पार्थिव देहधातुमाष्टाययत्विति । According to this, the stanza signifies: "May fire, excited by air, effect the digestion of *any* food under heaven, *eaten by me*; and then may it, *viz.*, fire, by the juices of food, prosper the earthy elements of my body: may there be happiness to me!" Independently of the scholiast, however, one would feel inclined to translate as follows: "May fire, excited by air, prosper *all* earthy food under heaven, and cause it to be digested: may there be happiness to me!"

† *Aryādhata*, 'uninterrupted.'

‡ Nearly all my MSS. here interpolate, if they do not substitute for what just precedes, as follows:

ग्राणापानसमानानामुदानव्यानयोक्तथा ।  
अत्तं पुष्टिकरं चातु ममास्त्वव्याहृतं सुखम् ॥'

The copies containing the commentary give this unimportant stanza, but in such a way, in some, that it is doubtful as to its genuineness. It is left unexplained. For ग्राण, &c., see Goldstücker's *Sanskrit Dictionary*, *sub voce*. § Read "digestion", *parikhama*.

I have eaten be digested!"\*

"Having repeated this prayer, the householder should rub his stomach with his hand, and, without indolence, perform such rites as confer repose; passing the day in such amusements as are authorized by holy writings and are not incompatible with the practices of the righteous, until the Sandhyá, when he must engage in pious meditation.† At the Sandhyá at the close of the day, he must perform the usual rites before the sun has quite set; and, in the morning, he must perform them before the stars have disappeared.<sup>1‡</sup> The morning and evening rites must never

<sup>1</sup> So Manu, II., 101, § and IV., 93. ||

\* विष्णुः समस्तेन्द्रियदेहदेहि-  
प्रधानभूतो भगवान्वर्थकः ।  
सर्वेन तेनाह्ममशेषमेत-  
दारोग्यदं मे परणाममेतु ॥  
विष्णुरत्ता तथैवाह्म परिणामस्य वै यथा ।  
सर्वेन तेन वै भुक्तं जीर्यत्वमिदं तथा ॥

The first stanza should, rather, be rendered: "Just as the holy Vishúu, the ultimate source of all the organs of sense, bodies, and embodied souls, is one, so, by this truth, may all this food, health-giving, be digestible to me." For *pradhána*, see Vol. I., p. 20, note \*.

† ततः संधामुपतिष्ठत्वमाहितः ।

: दिनात्संधां सूर्येण पूर्वामृचैर्युतां बृधः ।  
उपतिष्ठेयथान्वाय सम्यगाचम्य पार्थिव ॥

As bearing on this, the commentator adduces a couplet from some *Smṛiti*:

प्रातः संधां सनक्षचामुपासीत यथाविधि ।  
सादित्यां पश्चिमां संधामर्धास्तमितभास्कराम् ॥  
६ पूर्वां संधां जपत्सिष्ठेत्साविचीमार्कदर्शनात् ।  
पश्चिमां तु समाप्तिः सम्यगृष्टविभावनात् ॥  
॥ उत्थायावश्वकं हत्या हतशीघ्रः समाहितः ।  
पूर्वां संधां जपत्सिष्ठेत्स्वकाले चापरां चिरम् ॥

be neglected, except at seasons of impurity,\* anxiety, sickness, or alarm. He who is preceded by the sun, in rising, or sleeps when the sun is setting,—unless it proceed from illness and the like,—incurs guilt which requires atonement;† and, therefore, let a man rise before the sun, in the morning, and sleep not until after he has set.: They who sinfully omit both the morning§ and the evening service go, after death, to the hell of darkness.|| In the evening, then, having again dressed food, let the wife (of the householder), in order to (obtain the fruit of) the Vaiśwadeva rite, give food, without prayers,¶ to outcasts and unclean spirits.\*\* Let the householder himself, according to his means, again show hospitality to any guest who may arrive; welcoming him with the salutation of evening,†† water for his feet, a seat, a supper, and a bed. The sin of want of hospitality to a guest who comes after sunset is eight times greater than that of turning away one

\* Sūtakāśaucha. Sūtaka is ceremonial uncleanness resulting from the birth of a child; aśaucha, that resulting from death. Commentary.

† Compare the *Laws of the Mānavas*, II., 221:

सूर्येण द्विभिर्मुक्तः शयानोऽभुदितश्च यः ।  
प्रायश्चित्तमकुर्वाणो युक्तः स्थानहतेनसा ॥  
तस्मादगुदिते सूर्ये समुत्थाय महीपते ।  
उपतिष्ठत्वः संधामस्तपेष्ठ दिग्नात्माम् ॥

§ See, on the sinfulness of this omission, Vol. II., p. 252.

|| Tāmisra. See Vol. II., p. 215, notes || and ¶.

¶ Instead of पत्न्यमन्त्रं, "wife", "without prayers", some MSS. read पत्न्या साध्यं, 'with his wife.' The commentator notices this variant.

\*\* In the original, अपचादिभ्यः. *Adi*, 'etc.', is here rendered by "unclean spirits."

†† *Prahwa-svāgatkti* means 'a salutation and a welcome'; *prahwa* being explained by *prahwatva*, i. e., *prahvata*. But, in several MSS., the reading is *prahwak*, 'complaisant.'

who arrives by day. A man should, therefore, most especially show respect to one who comes to him in the evening, for shelter; as the attentions that gratify him will give pleasure to all the gods. Let the householder, then, according to his ability, afford a guest food, pot-herbs, water, a bed, a mat, or, if he can do no more, ground on which to lie.\*

"After eating his evening meal, and having washed his feet, the householder is to go to rest. His bed is

\* शयनस्तरमहीप्रदानैरथवापि तम् ।

So read most of my MSS. The commentary says: शयनं कम्बलादि । स्तरः कटतृणादि । मही स्थलमाचमपि । Several MSS. of the text, and one of the commentary, have *prastara*, for *sraستara*; one MS. has *sraستara* altered into *sainstara*, 'a couch'; and one has *scaستara*. "Bed" denotes, then, 'a blanket, &c.'; and the *sraستara*, which the Translator calls "mat", consists of "a mat, straw, etc." In the *Laws of the Mānavas*, II., 204, the reading, according to Kullūka, is *sraستara*; but he does not explain it. Sir William Jones gives "a pavement of stones." Medhātithi has the lection *prastara*, which he defines to be: दर्भादितृ-एकीर्ण आस्तरः, 'a rug strewed with *darbha* or other grass.' In Jīlzār Pandit's Hindi version of the *Mānavadharmaśāstra*, *sraستara* is rendered *chatdi*, 'mat'. In the unfinished Calcutta translation of the same Code,—made, I am told, by Tārichandra Chakravartī,—this term is interpreted "a seat made of sprouts and leaves", with the following comment: "Srastara is a word which is not much in use. It is not found in the Sanskrit dictionaries commonly consulted, nor even in the voluminous compilation of Dr. Wilson; and yet, unaccountable as the thing must appear, the word is left unexplained by the commentator Kullūka]. We have found it, however, with the meaning given above, in a dictionary which was compiled and published some years ago, and is entitled *Prānaktishīśa-śabdāmbudhi*. These circumstances considered, it will not appear improbable, that Sir William Jones took it to be a mistake, in the manuscript, for *prastara*, 'stone'; or that he found the word to be *prastara*, in his manuscript, and gave the rendering accordingly." The *Śabdāmbudhi*, ed. of 1856, defines *sraستara* 'seat', 'support for sitting.' Finally, *sraستara*, on the faith of the *Śabdakulpatruma*, is found in the *Śuddhitattva*, and is equivalent to *asana*, 'seat.'

The word *prastara* recurs in p. 150, *infra*.

to be entire, and made of wood;\* it is not to be scanty, nor cracked, nor uneven, nor dirty, nor infested by insects, nor without a bedding: and he is to sleep with his head either to the east or to the south: any other position is unhealthy. In due season, a man should approach his wife, when a fortunate asterism† prevails, in an auspicious moment, and on even nights; if she is not unbathed,‡ sick, unwell,|| averse, angry, ¶ pregnant,\*\* hungry, or over-fed. He should be, also, free from similar imperfections, should be neatly attired and adorned, and animated by tenderness and affection.†† There are certain days on which unguents, flesh, and women are unlawful; as the eighth and fourteenth lunar days, new moon and full moon,<sup>1</sup> and the

<sup>1</sup> So Manu, IV., 128. ‡‡

\* This will do, in default of one of ivory, observes the commentator. A variant is *ekadárumaya*, 'made of a single pine', apparently. Oriental cots are light and easily portable.

† *Punnámnyárikhe*. The asterisms referred to are, according to the commentator, ten in number: Áświni, Krittiká, Rohini, Punarvasu, Pushya, Hasta, Anurádhá, Śravaṇa, Púrvabhadrapadá, Uttarabhadrapadá.

: ज्येष्ठयुगमासु रात्रिषु । तत्रापि ज्येष्ठासु वृद्धासु उत्तरोत्तरं शुभास्तिवर्णः ।.

§ After her courses. Commentary. || *Rajaswalám*, 'menstruous.'

¶ There is an omission, here, of "not an object of evil report," *ná-práśastám*; *apráśasta* meaning, the scholiast says, परिवादादिदूषितः.

\*\* The original adds other epithets, besides the two that follow in the translation:

नादशिणां नाव्यकामां नाकामां नाव्ययोवितम् ।

शुत्षामामतिभूतां वा स्थय देभिर्गुणिर्युतः ॥'

†† स्त्रातः स्त्रगन्धधृक्षपीतो नाध्मातः शुधितीपि वा ।

सकरमः सानुरागश्च व्यवायं पुरुषो ब्रजेत् ॥

:: अमावास्यामष्टमीं च पौर्णमासों चतुर्हस्यामष्टमीं

ब्रह्मचारी भवेत्तिव्रमष्टूती स्त्रातको द्विजः ॥

entrance of the sun into a new sign. On these occasions, the wise will restrain their appetites, and occupy themselves in the worship of the gods, as enjoined by holy writ, in meditation, and in prayer: and he who behaves differently will fall into a hell where ordure will be his food.\* Let not a man stimulate his desires by medicines, nor gratify them with unnatural objects,† or in public or holy places. Let him not think incontinently of another's wife, much less address her to that end; for such a man will be born, in future life, as a creeping insect.: He who commits adultery is punished both here and hereafter: for his days, in this world, are cut short; and, when dead, he falls into hell. Thus considering, let a man approach his own wife in the proper season, or even at other times.”§

\* This clause about punishment is not found in my MSS.

† Two terms used in the original—for which see note § in the present page,—are thus expounded by the commentator: अन्ययोनी। अश्वादि-योनी। अयोनी। मुखादौ। See, further, Goldstucker's *Sanskrit Dictionary*, article अयोनि.

: This explanation of the text is taken from the commentary.

§ The conclusion of this chapter is much abridged, as here translated. The original is as follows:

चतुर्दशष्टमी चित्र अमावास्याथ पूर्णिमा ।  
पवाल्येतानि राजेन्द्र रविसक्रान्तिरेव च ॥  
तेषांसंभोगी पर्वतेषु विपुमाण् ।  
विष्णुमूर्त्तोजनं नाम प्रथाति नरकं मृतः ॥  
अशेषपर्वतेषु तत्कात्संयमिभिर्बुधिः ।  
भाव्यं सच्छास्त्रदेवेणाध्यानजपर्वर्तनरैः ॥  
नान्ययोनावयोनी वा नोपशुक्रौषधस्यथा ।  
द्विद्वदेवगुरुणां च व्यवायी नाशमे भवेत् ॥  
दित्यस्त्वरतीरेषु गोष्ठि चित्र चतुर्ष्यथे ।  
नित्र इमश्चानोपवनस्पतिष्ठेषु महीपते ॥

ग्रोक्षपर्वस्तेषु नैव भूपाल संध्योः ।  
 गच्छद्वाराय मतिमात्रं मूर्चोच्चारपीडितः ॥  
 पवेस्वभिगमोऽधन्यो दिवा पापप्रदो नृप ।  
 भुवि रोगवहो नणामप्रश्लो जलाश्ये ॥  
 परदारात्रं गच्छेष्व मनसापि कदाचन ।  
 किमु वाचास्थिबन्धोऽपि नास्ति तेषु व्यवायिनाम् ॥  
 मृतो नरकमध्येति हीयतेऽचापि चायुषः ।  
 परदारगतिः पुंसामुभयनापि सीदति ॥  
 इति मला स्वदारिषु ऋतुमत्सु बुधो ब्रजेत् ।  
 यथोक्तदोषहीनेषु सकामेष्वनृतावयि ॥

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## CHAPTER XII.

Miscellaneous obligations, purificatory, ceremonial, and moral.

AURVA continued:—“Let a respectable householder ever venerate the gods, kine, Brahmans, saints,\* aged persons, and holy teachers. Let him observe the two daily Sandhyás, and offer oblations to fire. Let him dress in untorn garments, use delicate herbs and flowers, wear émeralds and other precious stones, keep his hair smooth and neat, scent his person with agreeable perfumes, and always go handsomely attired, decorated with garlands of white flowers.† Let him never appropriate another’s property, nor address him with the least unkindness. Let him always speak amiably, and with truth, and never make public another’s faults. Let him not desire another’s prosperity, nor seek his enmity. Let him not mount upon a crazy vehicle, nor take shelter under the bank of a river, (which may fall upon him). A wise man will not form a friendship, nor walk in the same path, with one who is disesteemed, who is a sinner, or a drunkard,‡ who has many enemies, or who is lousy,§ with a harlot, or her gallant, with a pauper,|| or a liar, with a prodigal.

\* *Siddha.*

† सदाशुपहृते वस्त्रे प्रशस्ताच्च तथीषधीः ।  
गाहडानि च रत्नानि विभूयात्प्रथतो नरः ॥  
प्रखिरघामकेशश्च सुगच्छिद्वादवेशधृक् ।  
सिताः सुमनसो हृषा विभूयाच्च नरः सदा ॥

‡ *Patila and unmatta.*

§ *Atikitaka, ‘very verminous.’*

|| *Keshudra.* It is glossed अत्यसामोत्सितः, ‘elated by petty gain.’

gal, a slanderer, or a knave. Let not a man bathe against the strength of a rapid stream, nor enter a house on fire, nor climb\* to the top of a tree, nor (in company) clean his teeth or blow† his nose, nor gape without covering his mouth, nor clear his throat,: nor

\* As will be seen below, to climb a tree to any height, apparently, is considered to be objectionable. The heterogeneous collection of maxims dictated by prudence, propriety, and superstition, of which this chapter is, in good part, made up, may be fitly accompanied by the subjoined extract from Varadaraja's *Girvāśapadamanjari*, or, as the work is called, in one copy, Dhūnāhirāja's *Girvāśavāgmanjari* or *Girvāśabdadamanjari*: सर्वच दुराचाराः सत्त्वेव । तथा हि । दिशिणदेशे कलौ मातुलकन्यापरिणयनं दुराचारः । \* \* \* \* आन्ध्रदेशे हस्ताभरणं दुराचारः । कण्ठाटकदेशे स्वानं विना भोजनं दुराचारः । ताम्रपात्रे गव्यादिनिक्षेपणं दुराचारः । महाराष्ट्र उच्छिष्टभृषणं दुराचारः । ज्येष्ठं परिवृत्तं कनिष्ठस्य विवाहकरणं दुराचारः । \* \* \* \* द्रविडकेरलयोः सर्वासां कृचप्रदर्शनं दुराचारः । पथि पर्युषितात्मभृषणं दुराचारः । केरलदेश उपरिसुरतं दुराचारः । कोङ्कणदेशे वृक्षारोहणं दुराचारः । गुर्जरदेशं चमोदकपार्नं तृतोयदिने रजस्वलास्नानं दुराचारः । उत्तरदेशे कलौ मांसभृषणं दुराचारः । पर्वतदेशे ज्ञचित्कलौ देवरेण सुतोत्पत्तिदुराचारः । ज्ञचिक्षुकमांसभृषणं दुराचारः । \* \* \* \* सिथिलगीडदेशे सदा तैलपनं दुराचारः । गौडदेशे वेदव्यागो दुराचारः । काव्यकुञ्जदेशे पश्चस्थघृतपक्षभृषणं दुराचारः । विवाहादो भोजनसमये परस्परस्थर्शनं दुराचारः । उत्क्लदेशे मुखसुरतं दुराचारः । गौडद्रविडकेरलोत्क्लदेशे यिलेषु पक्षकालमत्तुलोदगभृषणं दुराचारः । सर्वेषां पथि ताम्रलभृषणं दुराचारः । मगधे वर्णसंकरणं दुराचारः । चर्मवत्पादपाशीगमनं दुराचारः । काइमीरदेशीया द्विजा केवलं अवनप्रायाः । खलौ तेषां दुराचाराणां गणनीव नात्सि । Thus read, in combination, my two MSS., so far as they are legible. The book from which this passage is taken emanated, at least in one of its two forms, from Mahārashtra; and it imparts instructive hints as to the opinions, on the dark side, entertained, by certain Hindus, of certain others.

† The verb here used is *kush*, 'to scratch.' The commentary says न कुण्ठीयात् । गोक्किरेत् ।

: Read 'nor sigh'. The substantive here used is *swāsa*.

cough, nor laugh loudly, nor emit wind with noise, nor bite \* his nails, nor cut grass, nor scratch the ground,<sup>1</sup> nor put his beard into his mouth, nor crumble a clod of clay; nor look upon the chief planetary bodies,<sup>†</sup> when he is unclean.<sup>:‡</sup> Let him not express disgust at a corpse; for the odour of a dead body is the produce of the moon. Let (a decent man) ever avoid, by night, the place where four roads meet, the village-tree,<sup>§</sup> the grove adjacent to the place where bodies are burnt, and a loose woman. Let him not pass across the shadow of a venerable person, of an image of a deity, of a flag,<sup>||</sup> of a heavenly lumi-

<sup>1</sup> Manu, IV., 71. ¶ "He who breaks clay, or cuts grass, or bites his nails, will speedily fall to ruin."

<sup>\*</sup> Khádayet. But a common reading is vádayet. He is, then, not to snap his nails, apparently.

<sup>†</sup> ज्योतीष्मेधः शूसानि । But the commentator notes a variant, ज्योतीष्मेधाशूसानि, which he takes to mean ज्योतिषि चक्रः प्रतिकूलानि अमेधानि पुरीषादीनि अशूसानि अमङ्गलानि; that is to say, "things injurious to the eyes, filthy, and inauspicious".

But compare the Mánavadharmaśāstra, IV., 142:

ग चापि पश्चदशुचिः सुखो ज्योतिर्गणान्दिवि ।

<sup>‡</sup> Here follows the line:

नपां परस्त्वयं चैव सूर्यं चासमनोदये ।

Other objects forbidden to be looked at are, thus, 'another's naked wife, and the sun at its setting or rising.'

According to the *Laws of the Mánavas*, IV., 53, a man may not see even his own wife in a state of nudity.

<sup>§</sup> *Chaitya-taru*. I find a variant, *chaitya-tanu*, 'the interior of a temple', perhaps.

<sup>||</sup> The original words, occurring in the midst of a compound, are *devadhwaja*, which may mean 'the banner of a god'.

In the former edition there was an unintentional comma after "image".

¶ ज्योष्टमर्दी गृणच्छेदी नखखादी च यो नदः ।

स विनाशं ब्रजत्वाशु सूक्ष्मोऽशुचिरेव च ॥

nary.<sup>1</sup> Let him not travel alone through a forest, nor sleep\* by himself in an empty house.<sup>2</sup> Let him keep remote from hair, bones, thorns, filth, remnants of offerings, ashes,† chaff, and earth<sup>3</sup> wet with water in which another has bathed. Let him not receive the protection of the unworthy, nor attach himself to the dishonest. Let him not approach a beast of prey;‡ and let him not tarry long, when he has risen from sleep. Let him not lie in bed, when he is awake; nor encounter fatigue, when it is time to rest.§ A prudent

<sup>1</sup> Manu, IV., 130. ||

<sup>2</sup> Ib., id., 57. ¶

<sup>3</sup> Ib., id., 78. \*\*

\* I find *vaset*, 'dwell.'

† *Balibhasma*.

‡ Preferably, 'a vicious beast'; *vyāla* being interpreted *dushta-mṛiga*.

§ अतीव जागरखेते तदत्थानासने बुधः ।

न सेवेत तथा शस्यां व्यायामं च नरेष्वर ॥

"Let the wise man shun excess as to watching and sleeping; likewise, as to standing and sitting; and so, as to his bed and as to labour, O King."

One MS. has *jágaraswpanau*, which we should rather expect. Perhaps the writer preferred jingle to good grammar. Further, several MSS. read *snána*, 'bathing', for *sthána*, 'standing'; and one gives *chiram*, 'for a long time', instead of *tathá*, 'so.' The scholiast says: अतीव जागर-दीप्त च सेवेत नाभ्यसेत् । खाणं गतिनिवृत्तिम् । आसनमुपवेशनम् । श्वामिति शृणव्यवाययोदपलक्षणम् । व्यायामं अमम् ।

॥ देवतानां गुरो राज्ञः स्नातकावार्ययोदशाया ।

नाकामेत्कामतरक्षाद्यां बभुणो दीचितस्य च ॥

According to Kulluka and Medháthithi, idols are intended by the first word of this stanza.

¶ नैकः स्वप्नाच्छून्यगेहै शश्यान्ते न प्रबोधयेत् ।

\*\* अधितिष्ठेत् केषांसु न भक्षाल्पिकपालिकाः ।

न कार्पासाल्पि न तुषाद्विभाद्युर्क्षीविषुः ॥

man will avoid, even at a distance, animals with tusks and horns; and he will shun exposure to frost, to wind,\* and to sunshine. A man must neither bathe, nor sleep, nor rinse his mouth,† whilst he is naked;‡ he must not wash his mouth, nor perform any sacred rite, with his waistband unfastened; and he must not offer oblations to fire, nor sacrifice to the gods, nor wash his mouth, nor salute a Brahman, nor utter a prayer,: with only one garment on.§ Let him never associate with|| immoral persons: half an instant is the limit for the intercourse¶ of the righteous with them. A wise man will never engage in a dispute with either his superiors or inferiors: controversy and marriage are to be permitted only between equals. Let not a prudent man enter into contention: let him avoid unprofitable enmity. A small loss may be endured; but he should shun the wealth that is acquired by hostility.

“When a man has bathed, he must not wipe his limbs with a towel or with \*\* his hands; nor shake his hair, nor rinse his mouth before he has risen.†† Let

<sup>1</sup> Manu, IV., 45.++

\* Read ‘the east wind’, *puro-vāta*.

† *Upasptis̄et* is so explained by the commentator.

‡ As the original of “nor salute a Brahman, nor utter a prayer”, I find, with नै प्रवर्तेत् in the context, द्विजवाचनके जपे, “nor engage in prayer which he has procured to be said by the twice-born.” The commentator explains द्विजवाचनके by पुष्टाहवाचने. The prayer referred to is, thus, understood to be that at a ceremony for which the Brāhmans have pronounced a certain day to be lucky.

§ Compare p. 125, *supra*. || *Sahdsita*. ¶ *Sainikarsha*. \*\* *Snānaśāti*.  
†† The Sanskrit has only *uttihitāk*, implying ‘after he has stood up’.

++ नान्नमदादेकवासा न नपः स्तागमापरेत् ।

him not (when sitting,) put one foot over another, nor stretch forth\* his foot, in the presence of a superior, but sit, with modesty, in the posture called Vírasana (or, on his knees). He must never pass round a temple upon his left hand,† nor perform the ceremony of circumambulating any venerable object in the reverse direction. A decent man will not spit, nor eject any impurity, in front of the moon, fire, the sun, water, wind, or any respectable person;‡ nor will he void urine standing, nor upon the highway. He will never step over phlegm, ordure, urine, or blood: nor is the expectoration of the mucus of the throat; allowable at the time of eating, offering sacrifices or oblations, or repeating prayers,§ or in the presence of a respectable person.

"Let not a man treat women with disrespect; nor let him put entire|| faith in them. Let him not deal impatiently with them,¶ nor set them over matters of

<sup>1</sup> Manu, IV., 52.\*\*

\* This—*prasarayet*—is the commentator's explanation of *nayet*.

† अपसर्वं ग गच्छेत् देवानारथतुप्यथात् ।

‡ Add 'or nose'. The original is स्पृष्टसिंहाशकोत्सर्गः । Commentary A adds: सिंहाशकं चुतम् । सिंहाशो नासिकोद्ध्रवः । सिंहाशकं कठिनः स्पृष्टा । चुतमिति केचित् ।

§ बलिमङ्गलवयादौ न होमे ।

|| This all-important qualification is not in the original.

¶ न चिचेर्षुभवेत् । The commentary gives *irshu* = *asahishnu*.

\*\* प्रत्यनिं प्रति सूर्यं च प्रति सौमोदकविजात् ।

प्रति गां प्रति वातं च प्रति नश्चात्मति मेहतः ॥

Compare p. 110, *supra*.

importance.\* A man who is attentive to the duties of his station will not go forth from his house without

\* The Hindus, in their literature, here and there manifest a due esteem for womankind. In the subjoined extract from the *Mahâbhârata* it is to be hoped that their misogyny found its utmost limit. These verses—selected from a slanderous effusion of a member of the celestial *demi-monde*, the *apsaras* Panchachûdâ,—are to be met with in the *Anûdâsanaparvan*, *sl. 2212—2230* (Chapter XXXVIII., *sl. 11—29*, in the Bombay edition of *Saka* 1784—5).

कुलीना रूपवत्यस्य नाथवत्यस्य योवितः ।  
मर्यादासु न तिष्ठति स दोषः स्त्रीयु नारदः ॥  
अगथित्वान्मनुष्याणां भयात्परिजनस्य च ।  
मर्यादायाममर्यादाः स्त्रियस्तिष्ठन्ति भर्तृषु ॥  
न भयान्नाप्यनुकोशान्नार्थहेतोः कथंचन ।  
न ज्ञातिकुलसंबन्धात्स्त्रियस्तिष्ठति भर्तृषु ॥  
योवने वर्तमानाणां मुष्टाभरणवाससाम् ।  
नारीणां स्त्रैरवृत्तीनां स्युहयन्ति कुलस्त्रियः ॥  
पश्चव्यथ च देवर्षे चे चान्ये कुत्सिता नराः ।  
स्त्रीणामगग्मो लोकेऽस्त्रियासि कस्त्रियहासुने ॥  
यदि पुंसां गतिप्रेत्वान्कर्त्त्वचिन्नोपयत्ते ।  
अप्यन्वोन्यं प्रवर्तते न हि तिष्ठन्ति भर्तृषु ॥  
अलाभात्पुरुषाणां हि भयात्परिजनस्य च ।  
वधवस्यभयाद्वापि स्वयंगुप्ता भवन्ति ताः ॥  
नापिस्त्रृयति काढानं जापगानां महोदधिः ।  
नान्तकः सर्वभूताणां न पुंसां वामलोचनाः ॥  
इदमन्यज्ञ देवर्षे रहस्यं सर्वयोविताम् ।  
इद्विष्व पुरुषं हृष्टं योगिः प्रक्षिप्तते स्त्रियाः ॥  
कामानामपि हातारं झट्टारं मनसां प्रियम् ।  
रचितारं न मुखन्ति स्वभूतारमस्ते स्त्रियः ॥  
न कामभोगात्पुलान्नालंकारात्र संशयान् ।  
तथेव बहु मन्यते यथा रत्नामनुयाहम् ॥  
अन्तकः पद्मी मूलः पातालं वडवामुखम् ।  
चुरधारा विवं सर्पी वहूरित्वेकतः स्त्रियः ॥

"Women, though born in noble families, *themselves* beauteous, and married to *worthy husbands*, remain not within the bounds of duty: this, Nârada, is the fault of women."

"From the want of a motive for deviation, or through fear of the

saluting the chaplets,\* flowers, gems, clarified butter, and venerable persons in it. At proper seasons, he will salute, respectfully, the places where four roads meet, when engaged† in offering oblations with fire. Let him liberally relieve the virtuous who are poor, and reverence those who are learned in the Vedas.:

people or of their kindred, unbridled women may remain within the bounds of duty, *faithful* to their husbands.

"But neither through fear of *moral law*, nor through severe reprobation, nor from any motive of *regard for wealth*, nor on account of their connexion with kindred and family, are women constant to their husbands.

"Matrons envy women who live by prostitution the *bloom of youth* they possess, and the food and apparel they receive.

"Though men be lame, divine Sage! or otherwise contemptible, there is not any man, in this world, great Sage! insufferable to women.

"If they have no possible access to men, *O thou inspired by Brahma!* they seduce each other: truly, they are not constant to their husbands.

"From not finding men, or through fear of their kindred, or apprehension of stripes or confinement, they guard themselves.

"But fire is not satiated with wood, nor the ocean with rivers, nor death with all beings, nor woman with man.

"This, divine Sage! is another hidden quality of all women: at the very sight of a handsome man, the heart of a woman melts with desire.

"Women bear not much *affection to* their husbands, though giving them what they desire, doing what they wish, and protecting them *from danger*.

"They do not so much value the gratification of their wishes, abundance of ornaments, or hoards of *wealth*, as they do sensual pleasures.

"Final destiny, wind, death, the infernal regions, the fire of the ocean, the edge of a razor, poison, venomous serpents, and devouring fire, all united, are *no worse than women*."

This translation is by Colebrooke, and may be found in his version of Jagannâtha Tarkapanchânâna's *Digest of Hindu Law*, Vol. II., pp. 393, 394, London edition.

\* *Mangalya.*

† Read "and will engage"; the Sanskrit being होमपूरो भवेत्.

‡ दीनानभुद्वरेत्साधूपासीत बज्ज्युतान् ।

"Let him aid the needy; and let him reverence the virtuous, if very learned."

This is in accord with the commentary, which says: साधूनेव बज्ज्युतान् पासीत चितराण् ।

He who is a worshipper of the gods and sages, who gives cakes and water to the manes, and who exercises hospitality, obtains the highest regions, (after death). He who \* speaks wisely, moderately, and kindly, goes to those worlds which are the inexhaustible sources of happiness. He who is intelligent, modest, devout, † and who reverences wisdom, his superiors;‡ and the aged, goes to § heaven.

"On the days called Parvans, on periods of impurity, upon unseasonable thunder, and the occurrence of eclipses or atmospheric portents,|| a wise man must desist from the study of the Vedas.<sup>1</sup> The pious man who suppresses anger and envy, who is benevolent to all, and allays the fears of others, secures, as the least of his rewards, enjoyment in Swarga.¶ A man should carry an umbrella, as a defence against sun and rain; he should bear a staff, when he goes by night, or through a wood; and he should walk in shoes, if he desires to keep his body from harm. As he goes along, he should not look up, or about him,\*\* or

<sup>1</sup> Manu, IV., 101, &c. The legislator is much more copious, on this subject, than the author of the Puráña.

\* In the Sanskrit, काले वशात्मा यः, "the person of subdued affections who, at the proper time."

† *Kshamáyukta*, 'forbearing.' Here follow two untranslated epithets, *āstika* and *vinayánvita*, 'pious' and 'meek'.

‡ *Abhijana*; his 'family,' perhaps.

§ Insert 'the Highest', *anuttara*.

|| "Or atmospheric portents" is to render *ādika*, 'etc.'

¶ शूरं नयति यः कुद्रासर्ववच्चुरमत्सरो ।

भीताशासनष्टसाधुः सर्गस्तस्यकं फलम् ॥

\*\* *Tiryach*.

afar off, but keep his eyes upon the ground, to the extent of a couple of yards,\*

"The householder who expels all sources of imperfection is, in a great degree, acquitted of the three ordinary objects of existence,—desire, wealth, and virtue;† sinless amongst the sinful; speaking amicably to all men; his whole soul melting with benevolence; final felicity is in his grasp.: The earth is upheld by the veracity of those who have subdued their passions, and, following righteous practices, are never contaminated by desire, covetousness, and wrath.‡ Let, therefore, a wise man (ever) speak the truth, when it is agreeable; and, when the truth would inflict pain, let him hold his peace. Let him not utter that which, though acceptable, would be detrimental; for it were better to speak that which would be salutary, although it should give exceeding offence.<sup>1</sup>|| A considerate

<sup>1</sup> So Manu, IV., 138. ¶ "Let him say what is true; but let him say what is pleasing. Let him speak no disagreeable truth; nor let him speak agreeable falsehood. This is a primeval rule."\*\*

\* *Yuga-matra*, defined by *hasta-chatushlaya*.

† दोषहेतुनशेषासु वशात्मा यो निरस्ति ।  
तस्य धर्मार्थकामानां हानिनाश्यापि जायते ॥

: पर्यायपायः पर्यष्टयभिधत्ते प्रियणिः यः ।  
मिचीद्रवाक्तः करणस्तस्य मुक्तिः करे ख्यता ॥

§ ये कामकोधलोभानां वीतरागा न गोचरे ।  
सदाचारस्थितासेषामनुभावधृता मही ॥

॥ प्रियं युतं हितं नितदिति मत्ता न तद्वदेत् ।  
अत्यक्षम् हितं वाच्यं यद्यप्यत्यन्तमप्रियम् ॥

॥ सत्यं ब्रूयात्प्रियं ब्रूयात्त्र ब्रूयात्सत्यमप्रियम् ।  
प्रियं च जागृतं ब्रूयादेष धर्मः सत्यात्मः ॥

\*\* This is Sir William Jones's rendering.

man will always cultivate, in act, thought, and speech, that which is good for living beings, both in this world and in the next.”<sup>1</sup>

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<sup>1</sup> That the preceding chapter agrees, in many respects, very closely with the contents of the fourth book of the Institutes of Manu, on economics and private morals, will be evident from the instances cited of some of the parallel passages. Several others might have been adduced.

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## CHAPTER XIII.

Of Śráddhas or rites in honour of ancestors, to be performed on occasions of rejoicing. Obsequial ceremonies. Of the Ekodishtha or monthly Śráddha, and the Sapiñdána or annual one. By whom to be performed.

AURVA continued.—“The bathing of a father, without disrobing, is enjoined, when a son is born; and he is to celebrate the ceremony proper for the event,\* which is the Śráddha offered upon joyous occasions.<sup>1</sup>

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<sup>1</sup> The offerings of the Hindus to the Pitris partake of the character of those of the Romans to the lares and manes, but bear a more conspicuous part in their ritual. They are said, indeed, by Manu (III., 203†), in words repeated in the Váyu and Matsya Puráṇas, and Hari Varṣa, to be of more moment than the worship of the gods:

देवकार्यादपि सदा पितृकार्ये विशिष्टते । :

These ceremonies are not to be regarded as merely obsequial; for, independently of the rites addressed to a recently deceased relative,—and, in connexion with him, to remote ancestors, and to the progenitors of all beings,—which are of a strictly obsequial or funeral description, offerings to deceased ancestors, and the Pitris in general, form an essential ceremony, on a great variety of festive and domestic occasions. The Nirṇaya Sindhu, in a passage referred to by Mr. Colebrooke (*Asiatic Researches*, Vol. VII. §), specifies the following Śráddhas: 1. The Nitya, or perpetual; daily offerings to ancestors in general: 2. The Naimittika, or occasional; as the Ekodishtha, or obsequial offerings

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\* Expressed, in the original, by *jāta-karman*, for which see Colebrooke's *Digest*, &c., Vol. III., p. 104, note †.

† देवकार्याद्विज्ञातीर्णं पितृकार्ये विशिष्टते । :

‡ *Harivarsa*, &c., 1005. § Or *Miscellaneous Essays*, Vol. I., p. 180, note.

With composed mind, and thinking on nothing else, the Brahman should offer worship to both the gods and progenitors, and should respectfully circumambulate, keeping Brāhmans on his left hand, and give them food.\* Standing with his face to the east,† he should present, with the parts of the hand sacred to the gods

on account of a kinsman recently deceased: 3. The Kámya, voluntary; performed for the accomplishment of a special design (अभिप्रेतसिद्धये): 4. The Víddhi; performed on occasions of rejoicing or prosperity: 5. The Sapiñdána; offerings to all individual and to general ancestors: 6. The Párvána Śráddha; offerings to the manes, on certain lunar days called Parvans, or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight: 7. The Goshthí; for the advantage of a number of learned persons, or of an assembly of Brāhmans, invited for the purpose: 8. The Śuddhi; one performed to purify a person from some defilement,—an expiatory Śráddha: 9. The Karmánga; one forming part of the initiatory ceremonies, or Saṃskáras, observed at conception, birth, tonsure, &c.: 10. The Daivika; to which the gods are invited: 11. The Yátrá Śráddha; held by a person going a journey: and, 12. The Push्टí Śráddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent, or near relative, lately deceased; that which is performed for kindred, collectively; that observed on certain lunar days; and that celebrated on occasions of rejoicing: अत पार्वणोहि इ-वृद्धिसपिष्ठीकरणात्मकं पशुविधमेव मुख्यम्। Nirnaya Sindhu, p. 271.

\* युग्माद्वाय पित्रांशु सम्यक्सवक्तव्याह्वाजान् ।  
पूजयेद्ग्रीवयेद्वै तथा नान्यमात्रसः ॥

"With mind intent thereon, i.e., on the son born, and on nothing else, let him duly circumambulate — keeping them on his left—Brāhmans, in couples, those set apart for the service of the gods and those set apart for the service of the manes; and let him worship, and feed those same Brāhmans."

† Add "or to the north"; for the original has प्राञ्चुखोदध्युखोऽपि वा।

and\* to Prajapati, balls of food,<sup>1</sup> with curds, unbruised grain, and jujubes; and should perform, on every accession of good fortune, the rite by which the class of progenitors termed Nandimukha is propitiated.<sup>2</sup> A

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<sup>1</sup> Manu directs the balls to be made from the remainder of the clarified butter constituting the previous oblation to the gods. III., 215.† Kulluka Bhaita explains, however, the oblation to consist partly of Anna (आङ्ग),—food, or boiled rice. The latter is the article of which the balls chiefly consist. Yajnavalkya‡ directs them to be made of rice and sesamum-seeds. The Vayu Purana adds, to these, two ingredients, honey and butter: but various kinds of fruit, of pulses, and of grain, and water, frankincense, sugar, and milk, are, also, mixed up in the Piñdas. Their size, also, differs; and, according to Angiras, as quoted by Hemadri, in the Śrāddha Mayukha,§ they may be of the dimension of the fruit of the jujube, or of the hog-plum, of the fruit of the Bel, or of the wood-apple, or of a fowl's egg. Some authorities direct Piñdas of a different size for different Śrāddhas; prescribing them no larger than the wood-apple, at the first or pure funereal ceremony; and as big as a cocoa-nut, at the monthly and annual Śrāddhas. In practice, the Piñda is, usually, of such a magnitude, that it may be conveniently held by the hand.

<sup>2</sup> We have, here, the authority of the text for classing the Nandimukhas amongst the Pitris (see p. 98, *supra*). The verse is:

नान्दीमुखः पितृगणसेन आज्ञेन पाचिष्ये ।  
प्रीयते तत्त्वं कर्तव्यं पुरुषैः सर्ववृचिषु ॥

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\* The original has *vā*, 'or'; the injunction allowing an option. The expressions here connected are *daivatīrtha* and *kāya*, on which *vide supra*, p. 99, notes 1 and 2. The *daivatīrtha* is sometimes called the *tīrtha* of the Rishis,—*Arsha*.

† चीर्णसु तत्पात्रविःशेषात्पिण्डान्कला समाहितः ।  
चीदकेनैव विधिला निर्वपेत्त्विष्यामुखः ॥

‡ ? § This work has Nilakantha for its author. Hemadri wrote the Śrāddha-kalpa.

householder should diligently worship the Pitris so named, at the marriage of a son or daughter, on entering a new dwelling, on giving a name to a child, on performing his tonsure and other purificatory ceremonies,\* at the binding of the mother's hair during gestation, or on (first) seeing the face of a son, or the like. The Śrāddha on such occasions, however, has been briefly alluded to. Hear now, O king, the rules for the performance of obsequial rites.

"Having washed the corpse with holy water, decorated it with garlands, and burnt it without the village, the kinsmen, having bathed with their clothes on, are to stand with their faces to the south, and offer libations (to the deceased), addressing him by name, and adding, 'wherever thou mayest be.'<sup>1</sup> They then re-

And the same Gaṇa or class is presently again named:

**नान्दीमुखं पितृगणं पूजयेत्प्रथते गुह्ये !**

The Mantra of the Vriddhi or festival Śrāddha is, also, said, in the Nirṇaya Sindhu, to be **नान्दीमुखेभः पितृभः स्वाहा ।** According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nāndimukhas; and they are addressed both as Pitris and gods; being, in the former case, either the ancestors prior to the great-grandfather,—ancestors collectively, or a certain class of them; and, in the latter, being identified with the Viśwadevas, or a class of them called also Urdhwavaktra. The term Nāndimukha is, also, applied to the rite itself, or to the Vriddhi Śrāddha, and to one addressed to maternal ancestors. Nirṇaya Sindhu, pp. 268, &c.

<sup>1</sup> "An oblation of water must be next presented from the joined palms of the hand, naming the deceased and the family

\* Chūḍākarmādika.

turn, along with the cattle (coming from pasture), to the village, and, upon the appearance of the stars, retire to rest, sleeping on mats spread upon the earth.\* Every day (whilst the mourning lasts), a cake (or ball) of food<sup>1</sup> is to be placed on the ground, (as an offering) to the deceased; and rice,† without flesh, is to be daily‡ eaten. Brahmans are to be fed for as many days as the mourner pleases; for the soul of the defunct derives satisfaction accordingly as his relatives are content with their entertainment.§ On the first day, or the third, or seventh, or ninth (after the death

from which he sprung, and saying, 'May this oblation reach thee.''" Asiatic Researches, Vol. VII., p. 244.|| The text has:

**यत्र तत्र स्थितायितदसुकायेति वादिणः ।**

<sup>1</sup> The proper period of mourning is ten days, on each of which, offerings of cakes and libations of water are to be made to the deceased, augmenting the number of cakes each day, so that, on the last day, ten cakes are presented. When the period is shorter, the same number of ten cakes must be distributed amongst the several days; or they may be, all, presented on one day. Nirnaya Sindhu, p. 429.

**\* कटधर्मोऽसतः कुरुभैमी स्वस्तरशायिनः ।**

Here—compare p. 131, note, *supra*,—we encounter the unusual vocable *srastara*, with the variants *prastara*, *sahstara*, and *swastara*. Commentary A has *srastara*; commentary B, *prastara*: but, as both give the same definition, तृणश्चाता, it is presumable that one or other of them is sophisticated as to the term defined.

On the expression कटधर्मोऽसतः, the commentator remarks \*प्रेतदात्यानि.

† So the commentator explains *bhakta*.

‡ *Divā*, 'by day.'

§ प्रेतस्त्रृप्तिं तथा आति वस्तुवर्गेण भजते ।

|| Or Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 159, 160.

of a person), his kinsmen should change their raiment,\* and bathe out of doors, and offer a libation of water, with (tila) sesamum-seeds. On the fourth day,<sup>1</sup> the ashes and bones should be collected; after which the body of one connected with the deceased by offerings of funeral cakes may be touched (by an indifferent person, without thereby incurring impurity); and those who are related only by presentation of water† are qualified for any occupation.<sup>2</sup> The former class of

<sup>1</sup> It should be, more correctly, on that day on which the mourning ceases, or, as previously mentioned, the first, third, seventh, or ninth: but the authorities vary; and, besides these, the second and fourth days, and certain days of the fortnight or month, are specified. Nirñaya Sindhu, p. 432.

<sup>2</sup> They are no longer unclean. The Sapiiidas, or those connected by offerings of cakes to common ancestors, extend to seven degrees, ascending or descending; the Samánodakas, or those similarly connected by presentations of water, to fourteen degrees.‡

\* The words वस्त्रवाग् \* कृत्या imply that the clothes should be laid aside for the second funereal ablution. As we have seen just above, they are to be retained during the first. According to some MSS., however, which have

ततोऽनु बस्त्रवर्णसु भुवि दद्यान्तिलोदकम् ।

instead of

वस्त्रवाग् बहिः स्तानं कृत्या दद्यान्तिलोदकम् ।

there is no bathing prescribed for this latter occasion.

† *Samánasalila* It means the same as *samánodaka*.

‡ In the *Mitákshará*, where it expatiates on the *Yájnavalkya-smṛiti*, II., 136, the following lines are quoted from Brihan-Manu:

सपिरेक्ता तु पुर्वे सप्तमे विनिवर्तते ।

समानोदकभावस्तु गिवत्तेताच्चतुर्दशात् ।

जन्मनाश्वोः अन्तरेके तत्परं गोचरमुच्चते ॥

"The relation of the *sapiiidas* (or, kindred connected by the funeral oblation,) ceases with the seventh person: and that of *samánodakas* (or,

relatives may use beds;\* but they must still refrain from unguents and flowers, and must observe continence, after the ashes and bones have been collected, (until the mourning is over). When the deceased is a child,† or one who is abroad,‡ or who has been degraded, or a spiritual preceptor,§ the period of uncleanness is but brief,|| and the ceremonies with fire and water are discretionary.¶ The food of a family in which a kinsman is deceased is not to be partaken of for ten days;<sup>1</sup> and, during, that period, gifts, acceptance, sacrifice, and sacred study are suspended. The

<sup>1</sup> That is, a mere guest, or stranger, is not to partake of it. The food directed to be given to Brahmans is given, in general, only to the relatives of the deceased who are already unclean. In this respect, our text and the modern practice seem to differ

those connected by a common libation of water,) extends to the fourteenth degree; or, as some affirm, it reaches as far as the memory of birth and name extends. This is signified by *gotra* (or, the relation of family-name)." Colebrooke's *Two Treatises on the Hindu Law of Inheritance*, pp. 351, 352.

Compare the *Laws of the Manavas*, V., 60.

\* Add 'and seats', *asana*.

† That has not yet cut its teeth, says the commentator.

‡ And has been so for upwards of a year, the commentary adds.

As explanatory of what is meant by "abroad", the following stanza is cited:

महाश्वानं यच गिरिर्वा व्यवधायकः ।

वाचो यच विभिषणे तदेशान्तरमिष्टते ॥

§ *Guru*. A common variant, and preferred by commentary A, is *muni*.

|| *Sadyas*. It is stated, by the scholiast, that it lasts only three nights, for one who dies abroad.

¶ बाले देशान्तरस्ये च पतिते च गुरी मृते ।

सद्यः शौचं तथेच्छांतो अलागन्दुष्मनादिषु ॥

After "brief" read: "likewise, optionally, as regards persons who die from water, fire, or hanging"

term of impurity for a Brahman is ten days;\* for a Kshattriya,† twelve; for a Vaiśya, half a month; and a whole month, for a Śūdra.<sup>1</sup> On the first day (after uncleanness ceases), the nearest relation of the deceased should feed Brahmans at his pleasure, but in uneven numbers, and offer to the deceased a ball of rice upon holy grass‡ placed near the residue of the food that has been eaten. After the guests have been fed, the mourner, according to his caste, is to touch water, a weapon, a goad, or a staff; as he is purified by such contact. He may then resume the duties prescribed for his caste, and follow the avocation ordinarily pursued by its members.

"The Śrāddha enjoined for an individual§ is to be repeated on the day of his death, (in each month, for a year),<sup>2</sup> but without the prayers and rites performed

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from the primitive system, as described by Manu, III., 187.|| The eleventh or twelfth day is the term on which the Śrāddha which crowns the whole of the funeral rites is to be performed, and when Brahmans are to be invited. Nirṇaya Sindhu, p. 437.

<sup>1</sup> The number of Piñḍas, however, is, for each case, the same, or ten. Nirṇaya Sindhu, p. 429.

<sup>2</sup> So Manu, III., 251.¶ It may be doubted if the monthly

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\* The ceremonial uncleanness of the Brāhmaṇa lasts as long as that of the Kshattriya, according to my MSS., which here read:

विप्रस्त्रेतद्वादशाहं राजन्यस्याप्यभौषकम् ।

But the Translator has the support of the Mānavadharmaśāstra, V., 83.

† Rājanya, in<sup>o</sup> the original. ‡ Darbha.

§ This phrase is to render ekoddishṭa.

॥ पूर्वेषुरपरेषुयो आङ्गकमस्तुपस्थिते ।  
गिमलयेत च्यवराण्सम्बन्धिप्राप्ययोदितान् ॥

on the first occasion, and without offerings to the Viśwadevas.\* A single ball of food is to be offered to the deceased, as the purification of one person; and Brahmans are to be fed.† The Brahmans are to be asked, by the sacrificer, if they are satisfied; and, upon their assent, the prayer ‘May this ever satisfy such a one’ (the deceased,) is to be recited.:‡

“This is the Śrāddha called Ekoddishtā, which is to be performed (monthly,) to the end of a twelve-month (from the death of a person); at the expiration of which, the ceremony called Sapiṇḍana§ is to be observed. The practices of this rite are the same as those of the monthly obsequies; but a lustration is to be made with four vessels of water, perfumes, and sesamum. One of these vessels is considered as dedicated to the deceased; the other three, to the progenitors in general; and the contents of the former are

Śrāddha was part of the ancient system, although Kulluka Bhatta supposes it to be referred to (v. 248), and supplies the fancied omission of the text.

\* मृताहनि च कर्तव्यमेकोहिष्टमतः परम् ।

आद्वानादिकियादेवनियोगरहितं हि तत् ॥

The commentator says that the Viśve devas are here intended; and the Translator has substituted his explanation.

† एकोऽधस्तु दातव्यस्तु वैकं पवित्रकम् ।

प्रेताय पिण्डो दातव्यो भुक्तवत्सु द्विजातिषु ।

‡ प्रश्नस्य तथाभिरतिर्थजमानैद्विजात्मनाम् ।

अत्यन्तमुक्त्वा स्तु वक्तव्यं विरती तथा ॥

§ The term here used, in the original, is *sapiṇḍikarana*, as a little below.

to be transferred to the other three,\* by which the deceased becomes included in the class of ancestors, to whom worship is to be addressed, with all the ceremonies of the Śrāddha. The persons who are competent to perform the obsequies (of relations connected by the offering of the cake) are the son, grandson, great-grandson, & kinsman of the deceased,† the descendants of a brother, or the posterity of one allied by funeral offerings. In absence of all these, (the ceremony may be instituted) by those related by presentations of water only, or those connected, by offerings of cakes or water, to maternal ancestors. Should both families (in the male line) be extinct, the last obsequies may be performed by women, or by the associates of the deceased in religious or social institutions;‡ or by any one who becomes possessed of the property of a deceased kinsman.§

"Obsequial rites are of three descriptions,—initiative, intermediate, and subsequent.<sup>1</sup> The first are those which are observed after the burning (of the corpse),

<sup>1</sup> Púrva, 'first'; Madhyama, 'middle'; and Uttara, 'last'.

\* पाचं प्रेतस्य तच्चैकं पाचनयुतं तथा ।  
सेष्येतिपुरपाचेषु प्रेतपाचं गृप्त्वा ॥

† *Bandhu*. "Bandhu, cognate or distant kin, corresponding nearly to the Cognati of the Roman law." Colebrooke's *Two Treatises on the Hindu Law of Inheritance*, p. 352, note.

‡ The phrase "associates of the deceased," &c. is to represent *sanghatintargata*, on which the commentator observes: संघातः साथी आवृक्षमुदायः । तत्र मृतस्य तदन्तर्गतिः । प्रेतक्रियादीत्यर्थः । समानप्रवर्तसमानशास्त्रादिरूपः । संघात इति केचित् ।

§ *Utsanna-bandhu*.

until the touching of water, weapons, &c., (or, until the cessation of uncleanness); the intermediate ceremonies are the Śráddhas called Ekoddishṭa, which are offered every month; and the subsequent rites are those which follow the Sapiñḍikaraṇa, when the deceased is admitted amongst the ancestors of his race: and the ceremonies are, thenceforth, (general or) ancestral. The first set of rites (as essential) are to be performed by the kindred of the father or mother,—whether connected by the offering of the cake or of water,—by the associates of the deceased,\* or by the prince who inherits his property. The first and the last rites are, both, to be performed by sons and other relations, and by daughter's sons, and their sons; and so are the sacrifices on the day of the person's death. The last class, or ancestral rites, are to be performed annually, with the same ceremonies as are enjoined for the monthly obsequies; and they may be, also, performed by females. As the ancestral rights are, therefore, most universal, I will describe to you, O king, at what seasons, and in what manner, they should be celebrated.”†

\* Sanghitāntargata.

† तस्मादुत्तरसंज्ञा या क्रिया तां शृणु पार्थिव ।  
यदा यदा च कर्तव्या विधिना धैर्य चानन्द ॥ \*

## CHAPTER XIV.

Of occasional Śrāddhas or obsequial ceremonies: when most efficacious, and at what places.

AURVA proceeded.—“Let the devout performer of an ancestral oblation<sup>1</sup> propitiate Brahmá, Indra, Rudra,

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<sup>1</sup> We may here take the opportunity of inquiring who are meant by the Pitris: and, generally speaking, they may be called a race of divine beings, inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the Sapiñdikarana, has been duly performed. The Pitris collectively, therefore, include a man's ancestors; but the principal members of this order of beings are of a different origin. The Váyu, Matsya, and Padma Puráñas, and Hari Vaínsha, profess to give an account of the original Pitris. The account is much the same, and, for the most part, in the same words, in all. They agree\* in distinguishing the Pitris into seven classes, three of which are without form (अभूतेयः), or composed of intellectual, not elementary, substance, and assuming what forms they please; and four are corporeal (समूर्तेयः). When they come to the enumeration of the particular classes, they somewhat differ; and the accounts, in all the works, are singularly imperfect. According to a legend given by the Váyu and the Hari Vaínsha, the first Pitris were the sons of the gods. The gods, having offended Brahmá, by neglecting to worship him, were cursed, by him, to become fools; but, upon their repentance, he directed them to apply to their sons, for instruction. Being taught, accordingly, the rites of ex-

\* From the *Harivánsa*, sl. 932:

सप्तिते चयतां द्वेष सर्वे पितृगणाः सूताः ।  
चलारो मूर्तिमन्त्रो वि चय एषाममूर्तेयः ॥

the Aswins,\* the sun, fire, the Vasus, the winds,† the Viśwadevas, the sages, birds, men, animals,‡ reptiles,

piation and penance, by their sons, they addressed them as fathers; whence the sons of the gods were the first Pitris.

ते पुच्छग्रन्थीता ख्यसंज्ञा दिवीक्षः

युथं केऽपितरोऽस्माकं यैर्वयं प्रतिबोधिताः ॥

So the Matsya has:

मन्वंतरे शायते पितरो देवसनवः।

'The Pittis are born, in the Manwantaras, as the sons of the gods.' The Hari Vamśa makes the sons assume the character of fathers; addressing them, 'Depart, children!'

गम्यतां पुच्छका एवं पुच्छतास्ते तदा

Again, the Váyu Purána declares the seven orders of Pitris to have been, originally, the first gods, the Vairájas, whom Brahmá with the eye of Yoga, beheld in the eternal spheres, and who are the gods of the gods:

लोकाः सान्तानिका नाम यत्र तिष्ठन्ति भास्वराः।

ते वैराजा इति ख्याता देवानां दिवि देवताः ॥

आहिंका॒ पि ख्वाता॑ महासच्चा॑ महीजसः । \*\*

\* \* \* \* \*

तेषां सप्त समाख्याता गणाद्वे लोकपुजिताः ।

अमृतयस्तयस्तेषां चत्वारसु समर्तयः ।

In the same work, we have the inc.

Again, in the same work, we have the incorporeal Pitris called Vairájas, †† from being the sons of the Prajápati Virája: ††

\* Násatyas, their synonym, in the original.

+ Máruta is the Sanskrit expression. For the Maruts, or Márutas deities so called, see Vol. II., p. 79. + Paśu. § Sarisripa.

|| This is from the *Vāyu-purāna*. Compare the *Harivānśa*, sl. 917, 918  
¶ Sl. 912.

\*\* Here I have filled out a line which Professor Wilson, it should seem, was not enabled, from the illegibility of his MSS., to decipher.

<sup>††</sup> See Vol. II., p. 227, text and note 1.  
<sup>‡‡</sup> For "the patriarch Vairaja", see Vol. I., p. 177; and Vol. II., p. 86  
 and p. 262, note †. From Vol. I., p. 104, note 2, and p. 108, note 1, i.

progenitors, and all existent things, by offering adoration to them monthly, on the fifteenth day of the

अमूर्तयः पितृगणाः पुत्रासो वे प्रजापतेः ।  
विराजस्य द्विजाः श्रेष्ठा वैराजा इति विश्वताः ॥

The Matsya agrees with this latter statement, and adds, that the gods worship them:

अमूर्तयः पितृगणा विराजस्य प्रजापतेः ।  
यजन्ति याद्वेगणा वैराजा इति विश्वताः ॥

The Hari Vamśa\* has the same statement, but more precisely distinguishes the Vairājas as one class only of the incorporeal Pitris. The commentator† states the same, calling the three incorporeal Pitris, Vairājas, Agnishwāttas, and Barhishads;‡ and the four corporeal orders, Sukālas, Ángiratas, Suswadhas,§ and Somapas. The Vairājas are described as the fathers of Mená,|| the mother of Umá. Their abode is variously termed the Sántánika, Sanátana, and Soma loka.¶ As the posterity of Virāja, they are the Somasads of Manu.\*\* The other classes of Pitris

seems that Vairāja is one with Manu. Who, then, is the *prajāputi* Vairāja? And was Vairāja corrupted into Virāja? Nilakaúha says that Virāja's sons were *mánasa*, which term he explains by *manomátraśarīra*. Aijuna Miśra, another schoiast on the *Harivamśa*, identifies Virāja with Brahmā.

\* S. 935, 936:

लोकाः सनातना नाम थवं तिष्ठति भास्त्रराः ।  
अमूर्तयः पितृगणासो वे पुत्राः प्रजापतेः ॥  
विराजस्य द्विजश्रेष्ठ वैराजा इति विश्वताः ।  
यजन्ति ताद्वेगणा विधिहृष्टेन कर्मणा ॥

† Nilakaúha.

: See Vol. I., p. 166, note 2.

‡ Vide infra, p. 164, note \*\*.

|| A different paternity is assigned to Mená in Vol. I., pp. 156, 157. Also vide infra, p. 162, note ||.

¶ For their residence in the Tapoloka, &c., see Vol. II., p. 227, text and note 1.

\*\* In III., 195, we read that the Somasads were sons of Virāj:

विराजुताः सोमसदः साध्यानां पितरः स्मृताः ।

अभिष्वासाद् देवानां मारीच्या लोकविश्वताः ॥

See note :: in the preceding page.

moon's wane (or dark fortnight),\* or on the eighth day of the same period in certain months,† or at particular‡ seasons, as I will explain.

the three Puranas agree with Manu in representing as the sons of the patriarchs, and, in general, assign to them the same offices and posterity.§ They are the following:—

Agnishwattas—sons of Marichi, and Pitris of the gods (Manu, || Matsya, Padma): living in Soma-loka, and parents of Achchhadá (Matsya, Padma, Hari Vanisa¶). The Váyu \*\* makes them residents of Viraja-loka, sons of Pulastyá, †† Pitris of the demigods and demons, and parents of Pívari; omitting ‡‡ the next order of

\* This, the commentator observes, is the *darśa-sráddha*.

† For these months,—three, or four, according to different authorities,—*vide infra*, p. 168, text and note ‡.

‡ *Kánya.*

§ In the *Márkandéya-purána*, XCVI., 40—42, the Agnishwattas, Barishads, Ájyapas, and Somapas are attached to the east, south, west, and north, respectively.

|| See the quotation in note || in the preceding page.

¶ *Śl.* 953, 954:

लोकाः सोमपदा नाम मरीचेर्यत्र ते सुताः ।  
पितरो दिवि वर्तन्ते देवासामावयव्युतः ॥  
अभिष्वात्ता इति ख्याताः सर्वे एवाभिरौजसः ।  
एतेषां मानसी कन्या अक्षोदा नाम निन्दगा ॥  
विरजा नाम ते लोका दिवि रोचन्ति ते गणाः ।  
अभिष्वात्ताः सूतासह पितरो भाव्यरप्रभाः ॥  
तथ ते दान्तुगणा रक्षोगच्छवेकिनराः ।  
भूतसर्पपिशाचाश्च भावयन्ति फलार्थिनः ॥  
एते पुणाः समाख्याताः पुष्टहस्य प्रजापतेः ।  
चय एते गणाः प्रोक्ता धर्ममूर्तिधराः शुभाः ॥  
एतेषां मानसी कन्या पीवरी नाम विश्रुता ।  
योगिणी योगिपत्नी च योगिमाता तथैव च ॥

†† My MSS. have Pulaha. See the last note.

‡‡ Without doubt, there is a hiatus in my MSS. of the *Váyu-purána*. These contain, nearly word for word, the three lines—all but their

"When a householder finds that any circumstance has occurred, or a distinguished guest has arrived, on

Pitris, to whom these circumstances more accurately refer. The commentator on the Hari Vāṁśa\* derives the name from Agniṣhu (अग्निषु), 'in or by oblations to fire,' and Ātta (आत्ता), 'obtained,' 'invoked.'

Barhishads—sons of Atri, and Pitris of the demons (Manu†): sons of Pulastyā, Pitris of the demons, residents in Vaibhrāja; fathers of Pivari (Matsya, Padma, Hari Vāṁśa §).

opening, निरता दिवि—ending the extract in note § in p. 165, *intra*; and there was, probably, mention, in what preceded, of the Barhishads. These personages were, then, it seems, regarded as sons of Vasishtha, as dwellers in Jyotirbhāsin, and as parents of a mind-born daughter by name Go. It should be added, that my MSS. of the *Vāyu-purāṇa* elsewhere mention the Barhishads again and again; as in the line:

अभिष्वात्ता वर्हिषदः पितरो द्विविधाः सूताः ।

Also see Vol. II., p. 303, notes 1 and 4.

\* अभिषु अभिसाथ्येषु कर्मसु आत्ताः गृहीताः पित्रादिविष्टिषु ।  
Nilakaṇṭha.

† III., 196:

दिवदानवयवाणां गत्पर्वीरग्रचसाम् ।

सुपर्णकिंलराणां च सूता वर्हिषदोऽचिजाः ॥

: Nilakaṇṭha, commentator on the *Harivāṁśa*, glosses this word thus:  
विभाजा इति । विभाजः सूर्यस्तेजो विभाजाः ।

§ Śl. 974—977:

(विभाजा नाम लोकानि दिवि भासि सुदर्शनाः ।

सूत वर्हिषदो नाम पितरो दिवि विश्वताः ॥

तावर्हिषदेवणाः सर्वे धर्मग्रन्थराजसाः ।

नारायणः सर्वाः सुपर्णाश्च भावयन्त्यमितीजसः ॥

एते पुरुषा महाबालः पुलस्वस्य प्रजापतेः ।

महाबालो महाभागलेजोयुक्तास्तपस्त्विनः ॥

एतेषां मातसी कन्या पीवरी नामैविश्वता ॥

योगा च योगिपत्नी च योगिमाता तथैव च ॥

Also see note :: in the preceding page.

which account ancestral ceremonies are appropriate, he should celebrate them.\* He should offer a volun-

These three are the formless or incorporeal Pitris.

Somapas,—descendants of Bhṛigu, or sons of Kavi by Swadhā, the daughter of Agni;† and Pitris of the Brahmans (Manu ‡ and Váyu Purána §). The Padma calls them Ushmapas. The Hari Váṁśa || calls the Somapas—to whom it ascribes the same de-

\* आद्वाईमागते द्रव्यं विशिष्टमथवा द्रिजम् ।

आद्वाईति विज्ञाय \* \* \* \* ॥

† Swadhā appears, in Vol. I., p. 109, as daughter of Daksha and Prasuti. For her husbands, *vide ibid.*, pp. 156, 157. Also *vide supra*, p. 122, note †, *ad finem*.

Nilakaṇṭha, commentator on the *Hariváṁśa*, says that Hiranyakartha, mentioned in the passage in note ||, below, intends Agni: कवर्दुहि-  
तरि स्वधायाम् । हिरण्यगर्भस्यामैः सुताः ।

‡ III., 197, 198:

सोमपा नाम विप्राणां चविद्याणां हविर्भुजः ।

विश्वानामाभ्यपा नाम शूद्राणां तु सुकालिनः ।

सोमपासु कवे पुचा हविर्भवीऽहिरःसुताः ।

पुलस्त्यस्याभ्यपा पुचा चसिष्य सुकालिनः ॥

§ My five MSS. of the *Váyu-purána* do not here tally with those on which Professor Wilson depended.

|| SI. 997—999:

उत्तमा ये स्वधायां ते सोमपा वे कवे सुताः ।

हिरण्यगर्भस्य सुताः शूद्राणामाभ्यन्यकृतः ॥

मानसा नाम ते सोका यज्ञ तिष्ठति ते दिवि ।

तेषां वे मानसी कन्या गर्भदा सरितां वरा ॥

यां भावयनि भूतानि दधिक्षापथगामिणीन् ।

जनिती चसद्याः सा पुरुषस्तपरिषहः ॥

The Somapas are here—as in the *Matsya-purána*,—said to dwell in Mánasa, and to have the river Narmada for mind-born daughter. In d. 941, Máná, too, is their mind-born daughter. But *vide supra*, p. 159, note ||. Compare, also, note † in p. 165, *výra*.

tary sacrifice, upon any atmospheric portent,\* at the quinoctial and solstitial periods, at eclipses of the sun

scent as the Váyu,—the Pitris of the Súdras; and the Sukálas, the Pitris of the Brahmans.†

Havishmats:—in the solar sphere, sons of Angiras, and Pitris of the Kshattriyas (Manu; § Váyu, || Matsya, Padma, Huri Vanhsa †).

\* *Vyatipáta.* On the malignant aspect so called, an astrological *yoga*, see Professor Whitney's comment at p. 236 of the American translation of the *Sírya-siddhánta*: or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 187; Vol. II., p. 363.

† In the *Nirhayasindhu*, III., B, fol. 11 r, Bombay edition, the *Nandi-purána*—not called an Upapurána—is quoted as follows:

अपिष्वाच्न ब्राह्मणाणि पितरः परिकीर्तिताः ।

राजा वर्षिष्ठदीपां नाम विश्वां काव्याः प्रकीर्तिताः ।

सुकालिनसु शूद्राणां व्यामा स्वेच्छान्यजातिषु ॥

Here the Agnischwáttas are declared to be the *pitrīs* of the first caste; the Barhishads, of the second; the Kávyas, of the third; the Sukálins, of the fourth; and the Vyámas,—‘Fumes’, mere smoke,—of *melechchhas* and the lowest caste. ■■■■■

Of the Vyámas I know of no mention except in passages from the *Nandi-purána*, for which see Dr. Aufrecht's *Catalogus*, &c., p. 94; also, note || in the next page, and p. 166, *mfru*, note †.

† Here I have corrected “Havishmantas”. § See the next note.

|| As is seen in note † in the preceding page, a Havishmat is synonymously denominated a Havirbhuj. A third designation is Upahúta, which occurs in the following passage and elsewhere:

मरीचिगर्भीसि लोकास्मात्रित्य दिवि स्थिताः ।

एते द्युष्मिरसः पुष्टाः साध्यः सह विवर्धिताः ॥

उपहृताः सूतादेतु पितरो भास्वरा दिवि ।

ताम्बत्विधग्णा दृढा भावयन्ति फलार्थिनः ॥

एतेषां भाग्नसी कन्धा चश्चोदा नाम विश्वता ।

पती द्वाविश्वमहतः शुष्ठा वै विश्वमंयाः ॥

These beings are here said to inhabit Marichigarbha, and to have a mind-born daughter Yasodá.

Nilakantha thus comments on the first term in this passage: मरीचिगर्भाण् । सूर्यरूपप्रकाशाण् ।

¶ In sl. 988—990, we have almost the very words of the extract in the

and moon, on the sun's entrance into a zodiacal sign, upon unpropitious aspects\* of the planets and as-

Ajyapas—sons of Kardama, Pitris of the Vaiśyas, in the Kāmaduha-loka † (Manu, ¶ &c.) but the lawgiver calls them the sons of Pulasty. § The Pitris of the Vaiśyas are called Kāvyas, in the Nandi Upapurāna; || and, in the Hari Vāṁśa ¶ and its comment, they are termed Suswadhas, \*\* sons of Kardama, descended from Pulaha.

preceding note; except that the line is omitted which names the pitris under description, and that Yaśodā is said to be daughter-in-law of Viśiddhaśarman.

\* "Unpropitious aspects" is to represent *pīḍā*, which signifies 'occultation.'

† This seems to be a mistake. The *Matsya-purāna* has Kāmadugha; with which compare the *Mahābhārata*, *Vana-parvan*, sl. 15460. In the *Hariśaḥṭa*, the name is Kāmagā. See note ¶ in this page.

‡ *Vide supra*, p. 162, note ¶.

§ We read, in the *Vāyu-purāna*:

आज्यपा नाम पितरः कर्दमस्य प्रजापतेः ।

समुत्पद्य पुलहादुत्पद्वासस्य वै पुनः ॥

सोक्ष्मेतेषु वर्तते कामगेषु विहंगमाः ।

एतान्वैश्वगणाः आज्ये भावद्विषयार्थाः ॥

एतेषां मानसी कथा विरजा नाम विश्वुता ।

यथातेर्जननी साध्वी पत्नी सा गङ्गास्य तु ॥

It is stated here,—compare note ¶, below,—that the Ajyapas live in Kāmagā, and that they have a mind-born daughter Virajā.

|| See note † in the last page, and p. 166, note ¶, *infra*; also, Vol. I., Preface, p. LXXXVII.

¶ Sl. 993—996:

सुस्वधा नाम पितरः कर्दमस्य प्रजापतेः ।

समुत्पद्य पुलहादुत्पद्वासानो द्विजविभाः ॥

सोक्ष्मेषु द्विवि वर्तते कामगेषु विहंगमाः ।

तांस्य देशगणाद्यात् भावद्विषयार्थाः ॥

तेषां वै मानसी कथा विरजा नाम विश्वुता ।

यथातेर्जननी ब्रह्मविषये गङ्गास्य च ॥

\*\* My best MSS. yield Sumedhas, which reading seems to be preferred by Arjuna Miśra. The *Matsya-purāna* appears to exhibit Swaswadhas.

terisms, on dreaming unlucky dreams, and on eating the grain of the year's harvest.\* The Pitris derive sa-

Sukálins—sons of Vasishtha, and Pitris of the Súdras (Manu† and Váyu Purána ‡). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitris:

सुकालाः पितरो वसिष्ठस्य सुकालिनः ।  
मानसा तु मानसाः सर्वे सर्वे ते धर्मसूतीयः ॥

It may be suspected that the passage is corrupt. The Hari Vámsa § makes the Sukálas sons of Vasishtha, the Pitris of the Brahmans; and gives the title of Somapas to the Pitris of the Súdras. In general, this work follows the Váyu, but with omissions and transpositions, as if it had carelessly mutilated its original.

\* *Navasasyágama.*

† See note ; in page 162, *supra.*

‡ They are there called Sukálas:

सुकाला नाम पितरो वसिष्ठस्य प्रजापतेः ।  
हिरण्यगर्भीय सुताः शुद्धासाकाभावयन्युत ॥  
मानसा नाम ते खोका वर्तमाने यत्ते दिवि ।  
एतेषां मानसी कन्या नर्मदा सरितां वरा ।  
सा भावयति भूतानि इच्छापयगामिनी ॥  
जननी च सदस्योर्हि पुरुषुत्परिप्रहः ।

The personages here spoken of are said to have their home in Mánasa; and a mind-born daughter is affiliated on them, in the form of the river Narmadá. Compare note || in p. 162, *supra.*

For discrepancies between this extract and that in the next note, additional to those pointed out by the Translator, *vide supra*, p. 160, note ||.

The *Matsya-purána*, by evident corruption, gives the Sukálins—as it calls them—the synonym Mánasas.

§ *Sl. 985, 986:*

सुकाला नाम पितरो वसिष्ठस्य प्रजापतेः ।  
निरता दिवि खोकेषु ज्योतिर्भासिषु भागव ॥.  
सर्वकामसमुद्देषु दिवासाकाभावयन्युत ।  
तेषां वै मानसी कन्या गौरीका दिवि विश्रुता ॥

tisfaction, for eight years, from ancestral offerings upon the day of new moon when the star of the conjunc-

Besides these Pitris, or progenitors, other heavenly beings\* are, sometimes, made to adopt a similar character. Thus, Manu† says: "The wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great-grandfathers, Adityas; agreeably to a text of the Vedas:" that is, these divine beings are to be meditated upon, along with, and as not distinct from, progenitors: Hemadri quotes the Nandi Upapurana; for a different practice, and directs Vishnu to be identified with the father; Brahma, with the grandfather; and Siva, with the great-grandfather. This, however, is Shaiva innovation. The Vaishnavas direct Aniruddha to be regarded as one's-self; and Pradyumna, Sankarshana, and Vasudeva, as the three ancestors. Again, they are identified with Varuna, Prajapati, and Agni; or, again, with months, seasons, and years. Nirnaya Sindhu, p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which, § in the most essential particulars, they are derived.

\* Also *vide supra*, p. 98, note †; p. 163, note †. The Saumyas and Kavyas are mentioned in Vol. II., p. 303, text and note 1; also, with the Agnidagdhas and Anagnidagdhas, in the *Munavadharmakistra*, III., 199:

अपिदग्धात्मपिदग्धात्मकाव्यात्महिषदस्था ।

अपिद्वात्मात्म सौन्यात्म विप्राणमेव निर्दिशेत् ॥

In Goldstucker's *Sanskrit Dictionary*, the Agnidagdhas are said to be certain *pitrīs* "who, when alive, kept up the household flame, and presented oblations with fire"; the Anagnidagdhas, *pitrīs*, "apparently, who, when alive, did not observe religious rites."

† III., 284:

वसुन्वदत्ति वे पितृस्त्रद्रांश्चिव पितामहाण् ।

प्रपितामहास्त्वादिवाऽन्युतिरेषा सनातनी ॥

‡ Some extracts from the *Nandi-purāṇa*,—as Hemadri, like the *Nirṇayasindhu*, calls the work here named,—and further particulars touching the *pitrīs*, will be found in a note at the end of the volume.

For the *Nandi-purāṇa*, *vide supra*, p. 163, note †.

§ Where?

tion<sup>1</sup> is *Anuradha*,<sup>\*</sup> *Visakhá*, or *Swáti*; and, for twelve years, when it is *Pushya*, *Árdrá*,<sup>†</sup> or *Punarvasu*. It is not easy: for a man to effect his object, who is desirous of worshipping the Pitris, or the gods, on a day of new moon when the stars are those of *Dhanishtha*, *Púrvabhádrapadá*, or *Śatabhishaj*.<sup>§</sup> Hear, also, an account of another class of *Śráddhas*, which afford especial contentment to progenitors,<sup>||</sup> as ex-

<sup>1</sup> When the *Yogatárá*, or principal star seen, is the chief star or stars of these asterisms or lunar mansions, respectively. See the table given by Mr. Colebrooke: *Asiatic Researches*, Vol. IX., p. 346. ¶ The first three named in the text are stars in *Scorpio*, *Libra*, and *Arcturus*; the second three are stars in *Cancer*, *Orion*, and *Gemini*; and the third are stars in the *Dolphin*, *Pegasus*, and *Aquarius*.

\* The Sanskrit has its synonym, *Maitra*.

† *Raudra*, its synonym, is the word used in the original.

‡ वासवधीकपादृचे पितृणां तुम्भिमिच्छताम् ।

वाश्यं चायमावासा देवानामपि दुर्लभा ॥

"For those who wish to propitiate the progenitors, or the gods, a day of new moon under the asterism *Vásava*, or *Ajaikapád*, or *Varuṇa*, is hard to find."

Compare what is said of *Dhanishthá* in p. 169, *infra*.

§ Substituted for "Śatabhishá". The three names in the Sanskrit are as in the last note. The commentator wrongly interprets *Vásava* by *Jyeshthá*.

|| नवस्युचेष्वमावासा यद्दीतेष्वनीपते ।

तदा तुम्भिप्रदं आजं पितृणां गृषु चापरम् ॥

"When, O king, the day of new moon falls under any of these nine asterisms, then exequial rites are propitiatory of the progenitors. And listen further."

This stanza comes immediately after that in note †, above. The Translator passed by the first line of it, and connected the second with what follows; namely:

शीतं सगत्कुमारेण च देवाय भवात्पने ।

पृष्ठते पितृभक्ताय अव्याप्ताय च ॥

¶ Or *Miscellaneous Essays*, Vol. II., table opposite p. 322.

plained, by Sanatkumára, (the son of Brahma), to the magnanimous Purúravas,\* when, full of faith and devotion to the Pitris, he inquired (how he might please them). The third lunar day of the month Vaisákha (April, May), and the ninth of Kárttika (October, November), in the light fortnight; the thirteenth of Nabha (July, August), and the fifteenth of Mágha (January, February), in the dark fortnight; are called, by ancient teachers, the anniversaries of the first day of a Yuga or age (Yugádyā), and are esteemed most sacred. On these days, water mixed with sesamum-seeds should be regularly presented to the progenitors of mankind; as well as on every solar and lunar eclipse; on the eighth lunations of the dark fortnights of Ágraháyána, Pausha, and Mágha† (November—February);‡ on the two days commencing the solstices, when the nights

\* Called, in the Sanskrit, by his metronym, Aila, i. e., son of Ila.

† For an account of the *mánsáshtaká* festival, see Professor Wilson's *Essays and Lectures*, &c., Vol. II., pp. 181, 182. Also *vide supra*, p. 106, note †.

‡ The text has only "on the three eighth days after the full moon", *चित्पृष्ठकासु*; the months not being specified: but their names are stated in recent copies of commentary A,—though not in old ones, nor in commentary B,—in the following couplet, professedly taken from the *Kírmapurádá*:

मार्गशीर्षे तथा पुष्टे माघमासे तथेव च ।

तिस्रोऽष्टकाः सप्ताख्याताः कृष्णपञ्चे च सूरभिः ॥

The months here named are Márgaśírsha, Pushya,—a rare substitute for Pausha,—and Mágha. I have, accordingly, corrected the Translator's "Ágraháyána, Mágha, and Phálguna (December—February)."

According to Áswaláyana's *Gáthya-sútra*, II., IV., 1, the great *ashtakás* are four in number, coming in the frosty and the dewy seasons, that is to say, in Márgaśírsha, Pausha, Mágha, and Phálguna. Sánkháyana, in his *Gáthya-sútra*, recognizes but three. See Dr. Stenzler's *Áswaláyana*, Part II., p. 71; also, *Kuluttaka* and *Medbháthi* on the *Mánavadharmaśástra*, IV., 150.

and days alternately begin to diminish; on those days which are the anniversaries of the beginning of the Manwantaras; when the sun is in the path of the goat; and on all occurrences of meteoric phenomena.\* A Śrāddha at these seasons contents the Pitrīs for a thousand years: such is the secret which they have imparted. The fifteenth day of the dark half of the month Māgha, when united with the conjunction of the asterism over which Varuṇa presides (Satabhi-shaj †), is a season of no little sanctity, when offerings are especially grateful to the progenitors. Food and water presented by men who are of respectable families, when the asterism Dhanishthā is combined with the day of new moon, content the Pitrīs for ten thousand years; whilst they repose for a whole‡ age, when satisfied by offerings made on the day of new moon when Ārdrā is the lunar mansion. §

\* चक्रबयो माधवमासि यथ  
दिवस्यस्माप्ययनदृथं च ।  
मन्त्रनारायासिद्धयस्तथैव  
क्षाया गजस्य व्यतिपातकाणः ॥

These verses occur in only a few of my MSS. Commentary B recognizes them, but in silence; while commentary A omits them. Professor Wilson's translation supposes readings materially different from those here given.

On *Chhiyā gajasya*, "the shadow of the elephant", see Vol. II., p. 264, note \*; and pp. 276, 277; also, the *Laws of the Mānavas*, III., 274. For *vyatipāta*,—the same as *vyatipāta*,—see p. 163, note \*, *supra*.

Compare, respecting the seasons most appropriate for exequial offerings, the *Laws of the Mānavas*, III., 122, 276; IV., 150; also, the *Yājnavalkya-smṛiti*, I., 217, 218. † Altered from "Śatābhishā."

‡ *Samagra*. There is a variant, *sahasra*, 'a thousand.'

§ तचेव चेऽपात्रपदासु पूर्वाः  
काले तदा अल्कियुतं पितृभ्यः ।

"He who, after having offered food and libations to the Pitris, bathes in the Ganges, Satlaj,\* Vipásá (Beas), Sarasvatí,† or the Gomatí at Naimisha,: expiates all his sins. The Pitris also say: 'After having received satisfaction for a twelve-month, we shall further derive gratification by libations offered, by our descendants, at some place of pilgrimage, at the end of the dark fortnight of Mágha.'§ The songs of the Pitris confer purity of heart, integrity of wealth, prosperous seasons, perfect rites, and devout faith,—all that men can desire. Hear the verses that constitute those songs, by listening to which all those advantages will be secured, O prince, by you:|| 'That enlightened

आर्जं परां तुमिसुपेत्व तेज  
युगं समर्थं पितरः स्वपति ॥

This is the only reading that I find; and the asterism mentioned is Púrvabhádrapadá,—not "Árdra", which, on a rapid glance, might be surmised in the first line.

\* Śatadrú, in the original.

† See, for the Śatadrú, Vipásá, and Saraswati rivers, Vol. II., pp. 130, 131, and 142—144.

‡ In the Sanskrit, *Naimisha-gomati*, the Gomati of the country—apparently—in which lies the Naimisha forest, as distinguished from the better-known Gomati in Oude; for which see Vol. II., p. 146, text and note 3. A third Gomati, a feeder of the Sindhu, is spoken of in the *Rigveda*, X., LXXV., 6. For the locality of Naimisha, see Professor Wilson's *Essays, Analytical, &c.*, Vol. I., p. 137.

§ गायत्रिं वैतत्पितरः सदैव  
वर्षमध्यात् तुमिमवाय भूयः ।  
माधाचितान्ते शुभरीथोदीये-  
योखाम तुम्हि तनयादिदृतिः ॥

No other reading appears in my MSS.; and I would substitute, in lieu of "satisfaction for a twelve-month", "satisfaction under the asterism Maghá during the rainy season."

¶ Compare the *Laws of the Mānavas*, III., 273.

|| What follows is known as the *Pitri-gita*.

individual who begrudges not his wealth, but presents us with cakes, shall be born in a distinguished family. Prosperous and affluent shall that man ever be, who, in honour of us, gives to the Brahmans, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents; or who, with faith and humility, entertains them with food, according to his means, at proper seasons. If he cannot afford to give them dressed food, he must, in proportion to his ability, present them with unboiled grain,\* or such gifts, however trifling, as he can bestow. Should he be utterly unable even to do this, he must give to some eminent Brahman, bowing at the same time before him, sesamum-seeds adhering to the tips of his fingers, and sprinkle water to us, from the palms of his hands, upon the ground;† or he must gather, as he may,‡ fodder for a day, and give it to a cow; by which he will, if firm in faith, yield us satisfaction. If nothing of this kind is practicable, he must go to a forest, and lift up his arms to the sun and other regents of the spheres,§

\* Dhānya-māna, i. e., as much as a man can eat, says the commentator.

† तिथिः सप्ताष्टभिर्वापि समवेताज्जलाज्जलीन् ।

भक्तिश्चः समुद्दिष्ट भूच्यसाकं प्रदास्यति ॥

Instead of "and sprinkle", &c., read: "or, bowing in devotion, he will offer to us, by name, on the ground, handfuls of water, with seven or eight grains of sesamum."

‡ "Whencesoever he can", yataक kutaschit.

§ *Lokapāla*. This word, it should seem, more properly designates the four superintendents named in Vol. II., pp. 86 and 261–263. But it is also used, as here, for *dikpāla*. The *dikpālas*—see Vol. II., pp. 112, 118; also, p. 118, *supra*,—are, at least in the later Hindu writings, eight in number. I owe to Dr. Muir the indication of a passage in the *Taittiriya-brāhmaṇa*,—III., XI., 5,—where seven *devatās* or deities are

and say, aloud: I have no money, nor property, nor grain,\* nor anything whatever fit for an ancestral offering. Bowing, therefore, to my ancestors, I hope the progenitors will be satisfied with these arms tossed up in the air in devotion.' These are the words of the Pitrîs themselves; and he who endeavours, with such means as he may possess, to fulfil their wishes, performs the ancestral rite called a Srâddha."

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assigned as follows: Agni, to the east; Indra, to the south; Soma, to the west; Mitra and Varuna, to the north; Brîhaspati, to the region above; and Aditi, to the region here below.

For a long list of *lokapâlas*, see Professor Wilson's *Select Specimens of the Theatre of the Hindus*, Vol. I., p. 219, note ‡.

\* My MSS., and likewise the commentator, have *dhana* only; reading:

न मेऽसि विश्वं न धनं न चान्यत् ।

It may be conjectured that the Translator, supposing the lection to be न धान्यं, wrote "nor grain", and forgot to strike it out, when he came to prefer "nor property."

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## CHAPTER XV.

What Brahmans are to be entertained at Śrāddhas. Different prayers to be recited. Offerings of food to be presented to deceased ancestors.

AURVA proceeded:—“Hear, next, O prince, what description of Brahman should be fed at ancestral ceremonies.\* He should be one studied in various triplets of the Rig- and Yajur Vedas;<sup>1</sup> one who is

<sup>1</sup> The Brahmans here particularized are termed Triñáchiketa, Trimadhu, and Trisuparía, and are so denominated, according to the commentator, from particular parts of the Vedas. The first is so called from studying or reciting three Anuvákas of the Káthaka branch of the Yajur-veda, commencing with the term Triñáchiketa; the second, from three Anuvákas of the same Veda, beginning Madhvátá, &c.; and the third, from a similar portion, commencing Brahmáván namámi. † The first and third terms

\* The párvaña-śrāddha is here described, says the scholiast.

† The commentator's words are: द्वितीयकाटकस्यास्तयोऽनुवाका-स्त्रियाचिकेताः । तदधारी तदनुष्ठाता च चिण्याचिकेतः । मधु वाता इति गृहाधारी तद्वत्स चिमधुः । ब्रह्मणेन्नमामीत्यावश्यवाक्याधारी तद्वत्स चिसुपर्णः । The triñáchiketa is, thus, said to be so called from three anuvákas of the second Káthaka, denominated triñáchiketas; the trimadhu, from three R̄ches, beginning with the words madhu vátáḥ; and the trisuparía, from three anuvákas, beginning with the words brahmávén namámi.

Of the passage referred to the Káthaka I am unable to say anything at present. The three versicles opening with the words madhu vátáḥ appear first in the R̄igveda, as I., XC., 6–8; and they reappear in the White Yajurveda, as XIII., 27–29. The position of the Vaidik passage alleged to be connected with the trisuparía has not been traced out.

Aparáditya, commenting on the Yáñavalkya-smṛiti, I., 200, gives this definition of trimadhu, denoting a person: चिमध्यात्मी ब्रतं हत्या-पसदाख्यमेव चेदभागमधीते च चिन्मूः ।

acquainted with the six supplementary sciences of the Vedas;<sup>1\*</sup> one who understands the Vedas; one who practises the duties they enjoin;<sup>2</sup> one who exercises

occur in Manu, III., 185; and Kulluka Bhatta explains Triñáchiketa to mean a portion of the Yajur-veda, and the Brahman who studies it; and Trisuparña, a part of the R̄īch, and the Brahman who is acquainted with it. The Nirñaya Sindhu explains the terms in a like manner, but calls the Trisuparña, as well as the Triñáchiketa, prayers, portions of the Yajus. The Trimadhu it assigns to the R̄īch. Other explanations are also given to the terms Triñáchiketa and Trisuparña; the first being explained a Brahman who thrice performs the ceremony called Chayana;† and the last, one who, after the seven ascending generations, worships the Pitris termed Somapas.‡ These explanations are, however, considered less correct than the preceding, and which are thus given in the authority cited: चिणाचिकेतस्त्रिसुपर्णे यजु-वैदेकदेशी तद्वतेन तदध्यादिती । \* \* \* चिमधु चृष्टेदेकदेशसद-धायी ।

<sup>1</sup> For the six Angas, see p. 67, *supra*.

<sup>2</sup> So the commentator § distinguishes the Vedavit,—the Brahma-

\* *Shadangavit.*

† केचिच्चन्नाचिकेतं चयनं चिः कृतवानित्यर्थमाङ्‌ः । And herewith agrees Śankara, where commenting on the *Kaṭha Upanishad*, I., 17: चिणाचिकेतः । चिःकृत्वा नाचिकेतोऽपि सितो वेन स चिणाचिके-तस्त्रिद्वानस्त्रदगुष्ठानवान्वा ।

‡ यस्य सप्त पूर्वे सोमपाः स चिसुपर्णे इति बोपदेवः । “He of whom seven forefathers have drunk the juice of the moon-plant in a *tri-suparña*: so says Bopadeva.” These words occupy the blank, indicated by asterisks, in the passage quoted at the end of the note here supplemented; and the definitions preceding them are referred to the same author.

§ His words are: वेदचित् । वेदार्थविधारकः । श्रीचिद्यः । तदथ-  
गुष्ठाता । In the *Mitāksharā*, I., 219, we read: श्रीचिद्यः । श्रुताभ्य-  
गसंपदः । Kulluka, on the *Mānavadharmakāstra*, III., 128, says:  
हृष्टोमाचार्यादी श्रीचिद्यः । Medhātithi has: श्रीचिद्यः । हृष्टः  
कृत्वा मनव्राणशिकां शाखामधीते चः ।

penance;\* a chanter of the principal Sáma-veda,<sup>1</sup> an officiating priest,† a sister's son, a daughter's son, a son-in-law, a father-in-law, a maternal uncle, an ascetic,‡ a Brahman who maintains the five fires,§ a pupil, a kinsman;|| one who reverences his parents.¶ A man should first employ the Brahmans first specified in the (principal) obsequial rite; and the others, (commencing with the ministering priest), in the subsidiary ceremonies \*\* instituted to gratify his ancestors.

man who understands the meaning of the text of the Vedas,—from the Śrotriya, who practises the rites he studies.

<sup>1</sup> Portions of the Sáman contained in the Áraṇyaka are called the Jyeshtha, ‘elder’ or ‘principal’, Sáman. ††

\* *Yogin.*

† *Ritwиг.*

‡ *Tapo-nishtha.*

§ According to Ánanda, the five fires, spoken of in the *Katha Upanishad*, III., 1, are called gáṛhapati, dakshinágni, dhavaniya, sabbha, and ávasathya. Also see the *Mitákshará*, I., 221. The more technical name of the dakshinágni or dakshina is anvádháryapachana; as we learn from the *Chhándogya Upanishad*, IV., XII., 1. The three first-named fires, out of the five, are the principal. See, regarding them, the Translator's last note on Chapter VI. of Book IV.

|| *Sahbandhin*, ‘a relation by marriage.’

¶ Compare the *Laws of the Mánavas*, III., 148.

\*\* *Anukalpa.*

†† The commentator says that the *jyeshtha-sáman* opens with the rich beginning with the words *múrdhánaiḥ divakḥ*: मूर्धान् दिव इत्याग्रम्भ-  
ज्येष्ठगीतं ज्येष्ठसामः । तप्ताता ज्येष्ठसामगः । Professor Wilson should  
seem to have preferred the authority of Kullúka, who thus explains the term *jyeshtha-sádmága*, occurring in the *Mánavadharmaśāstra*, III., 185:  
ज्येष्ठसामानि आरक्षके गीथन्ते । तेषां याता । The stanza in question  
is found in the *Rigveda*, VI., VII., 1, and it is met with twice in the  
Sáma-veda,—as I., 67, and as II., 460.

"A false friend, a man with ugly nails\*, or black teeth,† a ravisher, a Brahman who neglects the service of fire and sacred study, a vender of the Soma-plant, a man accused of any crime, a thief, a calumniator, a Brahman who conducts religious ceremonies for the vulgar; one who instructs his servant in holy writ, or is instructed in it by his servant; the husband of a woman who has been formerly betrothed to another; a man who is undutiful to his parents;‡ the protector of the husband of a woman of the servile caste,§ or the husband of a woman of the servile caste;|| and a Brahman who ministers to idols¶—are not proper persons to be invited to an ancestral offering.<sup>1</sup> On the first day, let a judicious man invite eminent teachers of the Vedas,\*\* and other Brahmans, and, according to their directions, determine what is

<sup>1</sup> Manu, III., 150, &c.

\* *Kunakhin*. The commentator explains this term to mean 'with nails naturally bad.' Neither Kulluka nor Medhatithi justifies Sir William Jones's rendering, "a man with whitlows on his nails." See his Translation of "Menu", III., 153.

† 'A eunuch', *kliba*, is omitted.

‡ Rather, an 'abandoner' of them, *ujihaka*.

§ *Vrishali-suti-poshtri*, "the supporter of the offspring of a *vrishali*", who seems to be a woman sprung from a man that has lost caste.

Professor Wilson read, for *suti*, *pati*, which I find in some MSS. But the gloss, शुद्रापत्नपोषकः, shows that *pati* is a clerical error.

|| *Vrishali*.

¶ *Devalaka*. He must have been so for three years, says the commentator, to incur disqualification. And yet an idol was reputed so holy that it was sacrilege to pass over its shadow. *Vide supra*, p. 187, text, and p. 138, note ||.

\*\* *Srotriya*. *Vide supra*, p. 174, note §.

to be dedicated to the gods, and what to the Pitris.\* Associated with the Brahmans, let the institutor of an obsequial rite abstain from anger and incontinence.† He who, having eaten, himself, in a Śrāddha, and fed Brahmans, and appointed them to their sacred offices, is guilty of incontinence, thereby sentences his progenitors to shameful suffering.‡ In the first place, the Brahmans before described are to be invited: but those holy men § who come to the house without an invitation are, also, to be entertained. The guests are to be reverently received with water for their feet, and the like; and the entertainer, holding holy grass in his hand,|| is to place them, after they have rinsed their mouths, upon seats. An uneven number of Brahmans is to be invited in sacrifices to the manes; an even, or uneven, number, in those presented to the gods; or one only, on each occasion.<sup>¶</sup>

"Then let the householder, inspired by religious faith, offer oblations\*\* to the maternal grandfather,

\* As two, or five, at a ceremony dedicated to the gods; three, at the worship of the Pitris. Nirṇaya Sindhu, p. 311.

\* कथयेत्त तदैवेयां नियोगात्प्रैचद्विकान् ।

† Add 'fatigue', *āyasa*; also, "this is a great offence on that occasion", दोषसत्त्वं महानयम् ।

: आस्ते नियुक्तो भुक्ता तु भोजयित्वा नियुज्य च ।

ब्राह्मणी रेतसी गर्ते मन्त्रयत्यात्मणः पितृृः ॥

§ *Yati*; these being Brāhmans, as the original conditions.

|| *Pavitra-páni*; literally, 'pure-handed'.

¶ It is directed, in the *Yajnavalkya-saṃhitā*, I., 227:

युगमान्द्वै यथाशक्ति पित्र्यै युगमान्दशेव च ।

\*\* *Śrāddha*.

along with the worship of the Viśwadevas,<sup>1</sup> or the ceremony called Vaiśwadeva,<sup>\*</sup> (which comprehends offerings to both paternal and maternal ancestors, and to ancestors in general).† Let him feed the Brāhmans who are appropriated to the gods and to maternal ancestors, with their faces to the east; and those set apart for the paternal ancestors and ancestors in general, with their faces to the north.: Some say, that

<sup>1</sup> The worship of the Viśwadevas § (see p. 158, *supra*) forms a part of the general Śrāddhas, and of the daily sacrifices of the householder. According to the Váyu, this was a privilege conferred upon them, by Brahmá and the Pitris, as a reward for religious austerities practised, by them, upon Himálaya. Their introduction as a specific class seems to have originated in the custom of sacrificing to the gods collectively, or to all the gods,|| as the name Viśwadevas implies. They appear, however, as a

\* तथा मातामहाबाँ वैश्वदेवसमन्वितम् ।  
कुरीति भक्तिसंप्रसन्नं वा वैश्वदेविकम् ॥

† "It consists in oblations to the gods, to the manes, and to the spirits." Colebrooke's *Miscellaneous Essays*, Vol. I., p. 188.

‡ The original passage, in correct MSS., runs thus:

प्राद्युखाचोजयेद्विप्रान्देवानामुभयार्थकाण् ।  
पितृमातामहागां च भोजयेच्चाप्युद्धुखाण् ॥

"For both sets of his ancestors let him feed, with their faces to the east, Brāhmans retained for the gods called Viśwadevas; and let him also feed, with their faces to the north, Brāhmans retained for his paternal and maternal manes."

The Translator, corrected above, transposed "east" and "north".

Comment: उभयार्थकाण् । पितृमातामहीषवैश्वदेवार्थकाण् । पितृमातामहर्वर्गश्रावीयागुद्धुखानिति वान्वयः ।

Compare the *Yajnavalkya-snřiti*, I., 228:

द्वी द्वै वे प्राङ्मुखः पित्र्य चद्गेविकमेव वा ।

§ See note at the end of this chapter.

|| So the term signifies, literally: but I have never found it expressed by the compound "Viśwadevas", as it is by Professor Wilson.

the viands of the Śrāddha should be kept distinct for these two sets of ancestors; but others maintain, that they are to be fed with the same food, at the same time.\* Having spread Kuśa grass for seats,† and offered libations‡ according to rule, let the sensible

distinct class, in the Vedas;§ and their assumption of this character is, therefore, of ancient date. The daily offering to them is noticed by Manu, III., 90, || 121; ¶ and offerings to 'the gods' are, also, enjoined at the beginning and end of a Śrāddha. Kullūka Bhāṭṭa understands, here, the Viśwadevas; and it probably is so: but, in another verse, different divinities are specified: "First, as it is ordained, having satisfied Agni, Soma, and Yama, with clarified butter, let him proceed to satisfy the manes of his progenitors." \*\* Verse 211.†† Manu also directs them to be worshipped first and last in order. See Asiatic Researches, Vol. VII., pp. 265, 271, &c. ‡‡

\* पृथक्योः केचिदाऽः आदस्य करणं नृप ।  
एकचेकेन पाकेन वदनश्च महषयः ॥

† *Vishtara.* ‡ *Argha.*

§ Professor Wilson has elsewhere observed, that "The Viśwadevas are, sometimes, vaguely applied to divinities in general; but they also form a class, whose station and character are imperfectly noticed, but who are entitled, at most religious rites, to share in the solemnity." Translation of the *Rigveda*, Vol. I., p. 9, note b.

Bhaga, Mitra, Aditi, Daksha, Asridh, Aryaman, Varuṇa, Soma, and the Āświns, named together in the *Rigveda*, LXXXIX., 3, are said to be considered as Viśwe devas.

Of all these Daksha alone is included in any of the various lists of post-vaidik Viśwe devas collected in the last note in p. 189, *infra*.

|| विश्वेभव्य देवेभ्यो बलिमाकाश उत्पिष्ठत ।  
दिवावैरभ्यो भूतेभ्यो नत्तंचारिभ्य एव च ॥

¶ See Vol. II., p. 22, note §. \*\* Sir William Jones's translation.

†† अप्ये: सोमव्यमाभां च इत्यायगमादितः ।  
इविदोनेन विधिव्यप्त्यात्संतर्पित्यितुग् ॥

‡‡ Or Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 181, 188, &c.

man invoke the deities, with the concurrence of the Brahmans who are present.<sup>1</sup> Let the man who is acquainted with the ritual offer a libation to the gods, with water and barley; having presented to them flowers,\* perfumes, and incense.† Let him offer the same to the Pitris, placed upon his left; and, with the consent (of the Brahmans), having first provided seats of Kuśa: grass doubled, let him invoke, with (the usual) prayers, the manes (to the ceremony), offering a libation, on his left hand, of water and sesamum. He will then, with the permission of the Brahmans, give food to any guest who arrives at the time, or who is desirous of victuals, or who is passing along the road:§ for holy saints and ascetics, || benefactors

<sup>1</sup> The text is तदनुज्ञया, 'with their assent;' but no noun occurs, in the sentence, with which the relative is connected. It must mean the Brahmans, however; as in this passage of Vridhha Parasara: "Let the sacrificer place his left hand on the Brahman's right knee, and say, 'Shall I invoke the Viśwadevas?' And, being desired to invoke them, let him address them with the two Mantras, 'Viśwadevas, he is come!' 'Viśwadevas, bear him!'"

ततः सर्वं कर्त न्यस्य विप्रदच्छणात् गति ।  
देवाकावाहयेऽहमिति वासपुदीरयेत् ॥  
आवाहयेऽदग्निं विच्छे देवाः स आगतः ।  
विच्छे देवाः शूषुप्तेभमिति मन्त्रद्वयं पठेत् ॥

\* *Srag*, 'garlands.'

† Add 'lights', *dipa*.

‡ *Darbha*, in the original.

§ कार्ये तत्त्वातिरिदं प्राप्तमध्यकामं युपत्त्वम् ।

|| The original has only one word, *yogin*, for "holy saints and ascetics."

¶ Bṛihat-Parasara's *Dharmaśāstra*, V., 184, 185.

of mankind, are traversing this earth, disguised in various shapes.<sup>1</sup> On this account, let a prudent man welcome a person who arrives at such a season: for inattention to a guest frustrates the consequences of an ancestral offering.

"The sacrificer is then to offer food, without salt or seasoning,\* to fire,<sup>2</sup> three several times, with the consent of the assistant Brahmans; exclaiming, first: 'To fire, the vehicle of the oblations;† to the manes! Swáhá!' Next, addressing the oblation‡ to Soma, the lord of the progenitors,§ and giving the third to Vai-vaswata.|| He is then to place a very little of the residue of the oblation¶ in the dishes of the Brahmans; and, next, presenting them with choice viands, well-dressed and seasoned, and abundant, he is to request them, civilly, to partake of it at their pleasure.\*\* The

<sup>1</sup> This notion occurs, more than once, in the Váyu, in nearly the same words:

सिद्धा हि विप्रस्थेण चरति पुथिवीभिमास् ।

तस्मादतिथिमात्यान्तमभिगच्छेत्कृताज्ञलिः ॥

<sup>2</sup> This places the initiatory oblations noticed by Manu (see p. 178, note 1, *supra*) subsequent to the offerings to the Viśwadevas.

\* *Vyanjana*; explained, by the scholiast, to denote pot-herbs and the like.

† *Kavya*.

‡ *Ahuti*.

§ *Pitrīmat*, 'attended by the manes.'

|| The commentator observes: वैवस्ताय अमायेति पुथगाहुतिः  
शाखिभेदव्यवस्थिता ।

¶ *Huta*.

\*\* ततोऽप्निष्टमत्वर्थमभीष्टमपि सत्कृतम् ।

दत्ता ब्रुष्वभिर्विश्वातो वाऽमेतदनिष्टुरम् ॥

Brahmans are to eat of such food attentively, in silence, with cheerful countenances, and at their ease. The sacrificer is to give it to them, not churlishly, nor hurriedly,\* but with devout faith.

"Having, next, recited the prayer for the discomfiture of malignant spirits,<sup>†</sup> and scattered sesamum-seeds upon the ground, the Brahmans (who have been fed) are to be addressed,‡ in common with the ancestors (of the sacrificer), in this manner: 'May my father, grandfather, and great-grandfather, in the persons of these Brahmans, receive satisfaction! May my father, grandfather, and great-grandfather derive nutriment from these oblations to fire!; May my father, grandfather, and great-grandfather derive satisfaction from the balls of food placed, by me, upon the ground! May my father, grandfather, and great-grandfather be pleased with what I have, this day, offered § them in faith! May my maternal grandfather, his father, and his father, also enjoy contentment from my offerings! May all the gods || experience gratifi-

<sup>1</sup> The Rakshoghma Mantra,—the extinguishing of a lamp lighted to keep off evil spirits, which is accompanied by a Mantra, or prayer. Asiatic Researches, Vol. VII., p. 274. ¶

\* अक्षुधता चालरता ।

† *Dhyeyā*, 'to be meditated on.'

: पिता पितामहस्व तथैव प्रपितामहः ।

मम हृष्टि प्रथान्त्वपिहीमायायितमूर्तयः ॥

§ For *ihāhrita*, 'here offered,' there is a variant, *uḍāhita*, 'spoken.'

|| *Viśve devāḥ*.

¶ Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 191.

tion, and all evil beings\* perish! May the lord of sacrifice,† the imperishable‡ deity Hari, be the accepter of all oblations made to the manes or the gods! § And may all malignant spirits,|| and enemies of the deities,¶ depart from the rite!"

"When the Brahmans have eaten sufficiently, the worshipper must scatter some of the food upon the round, and present them, individually, with water, to rinse their mouths. Then, with their assent, he may place upon the ground balls made up of boiled rice and condiments, along with sesamum-seeds. With one part of his hand sacred to the manes he must offer sesamum-seeds, and water from his joined palms; and, with the same part of his hand, he must present cakes to his maternal ancestors.\*\* He should, in lonely places, naturally beautiful, and by the side of sacred streams, diligently make presents (to the manes and

\* *Yātudhāna*. See Vol. II., p. 292, note, near the foot of the page.

† *Yojneśvara*. See Vol. II., p. 124, note †.

‡ *Avyayādtman*, 'immutable.' See Vol. I., p. 17, note \*.

§ This is to translate हृषसमक्षकव्यभोग्या ।

|| *Rakshas*.

¶ "Enemies of the gods" renders *asura*.

\*\* तुसेषु तेषु विकिरेद्ग्रं विप्रेषु भूतले ।  
द्वाषाचाचमनार्चाय तेभ्यो वारि सदात्सहात् ॥  
सुतप्रिणीरुज्ञातः सर्वेणाम्नेन भूतले ।  
सर्वत्लेन ततः पिण्डान्तस्यगद्वात्समाहितः ॥  
पितृसीर्थेन सर्वत्कान्द्वादय अलाज्जीन् ।  
माताभृभ्यसीर्थेन पिण्डासीर्थेन निर्बेपत् ॥

"Instead of "Then, with their assent," &c., read: "Authorized by them, they being fully satisfied, let him, collectedly, then duly offer, on the ground, funeral cakes made of all sorts of food and of sesamum."

the Brahmans).<sup>1\*</sup> Upon Kuśa† grass, the tips of which are pointed to the south, and lying near the fragments (of the meat), let the householder present the first ball of food, consecrated‡ with flowers and incense, to his father; the second, to his grandfather; and the third, to his great-grandfather: and let him satisfy those who are contented with the wipings of his hand, by wiping it with the roots of Kuśa grass.<sup>3§</sup> After presenting balls of food to his maternal ancestors, in the same manner, accompanied by perfumes and incense, he is to give to the principal Brahmans water, to rinse their mouths; and then, with attention and piety, he is to give the Brahmans|| gifts, according to his power, soliciting their benedictions, accompanied

<sup>1</sup> Part of this passage is in the words of Manu, III., 207:

अवकाशेषु चोचेषु नदीतीरेषु चैव हि ।

It is omitted in the MSS. in the Bengali character.

<sup>2</sup> Manu, III., 216. ¶

‘दक्षिणाप्रवणं चैव प्रथलेनोपपादयेत् ।

अवकाशेषु चोचेषु जलतीरेषु चैव हि ॥

“And he should carefully select a southerly slope, in a pure place, and also by the side of water.”

Compare the *Yajnavalkya-smṛiti*, I., 227:

परिसृते गुच्छे देशे दक्षिणाप्रवणे तथा ।

† *Darbha*, its synonym, in the original; and so just below, and frequently.

‡ *Prijita*.

§ दर्भमूले लेपभूजः प्रीणयेष्टेपञ्चर्षणः ।

|| *Pitṛebhyah*, ‘to the manes,’ whom the Brahmans represent. *Vide supra*, p. 182.

ग चूष्य तिष्ठांस्तात्सांसु प्रथतो विधिपूर्वकम् ।

तेषु दर्भेषु त हस्त निमृज्यालेपभागिनाम् ॥

with the exclamation ‘‘Swadhá!’’<sup>1\*</sup> Having made presents to the Brahmans, † he is to address himself to the gods,‡ saying: ‘‘May they who are the Viśwadevas be pleased with this (oblation)!’’ Having thus said, and the blessings to be solicited having been granted by the Brahmans, he is to dismiss first the paternal ancestors, and then the gods. The order is the same with the maternal ancestors and the gods, in respect to food, donation, and dismissal. Commencing with the washing of the feet, until the dismissing of the gods and Brahmans, the ceremonies are to be performed first for paternal ancestors, and then for ancestors on the mother’s side. § Let him dismiss the

<sup>1</sup> “Then let the *Brahmens* address him, saying *swadhá*; for,

\* सुसधित्वाग्निष्ठा युक्तं दद्याच्छत्या च दद्विष्णाम् ।

We are to read, then: “and let him give, according to his ability, a present, accompanied with the benediction *suswadhá*.”

† ‘To them’, agreeably to the Sanskrit. See note || in the preceding page.

‡ *Vaiśwadevika*.

§ तथेति चोक्ते तैर्विप्रः प्रार्थनीयास्तथाग्निष्ठः ।  
पश्चाद्विसर्जयेहिवान्पूर्वे पित्राच्चहामते ॥  
मातामहानामप्येव सह देवैः क्रमः स्मृतः ।  
भोजने च स्वशत्या च दाने तद्विसर्जने ॥  
चापादग्नीवनात्पूर्वे कुर्याहेवदिजन्मसु ।  
विसर्जने तु प्रथमं पैत्रमातामहेषु दि ॥

“And, ‘so be it’ having been uttered by those Brāhmans, blessings are, likewise, to be solicited; and then let him dismiss, first, the Brāhmans entertained in the service of the manes, and, afterwards, those entertained in the service of the gods, O great-souled. For the maternal ancestors, too, along with the gods,—all these being represented by Brāhmans,—the order is laid down the same, as to food, donation according

Brahmans with kindly speeches and profound respect, and attend upon them at the end of the Śrāddha, until permitted, by them, to return. The wise man will then perform the invariable worship\* of the Viśwadevas, and take his own meal, along with his friends,† his kinsmen, and his dependants.

"In this manner, an enlightened householder will celebrate the obsequial worship of his paternal and maternal ancestors, who, satisfied by his offerings, will grant him all his desires. Three things are held pure at obsequies,—a daughter's son,: a Nepal blanket,

in all ceremonies relating to deceased ancestors, the word *swadha* is the highest benison."§ Manu, III., 252.||

to ability, and, in like manner, as to dismissal. In the *Vaisvadeva* ceremony, let him first do everything, beginning with the purification of the feet, for the Brāhmans entertained in the service of the gods; but let him first grant dismissal to the personated paternal ancestors and maternal ancestors."

On this passage the commentator remarks as follows: किंच पश्यादि-  
सर्वयेदिति । अतेज विसर्जनमपि पितृपूर्वकमिति । अतोऽन्यतर्वै देव-  
पूर्वमेवधादुक्तम् । इममेवार्थं विश्वदेवतन्त्रपञ्चिष्ठ्याह । आपादेति ।  
पादप्रशालगात्रभूति देवार्थानां त्रायणाशानां सर्वे प्रथमं कुर्यात्  
पितृवर्गीणां ततो मातामहवर्गीणामिति । विसर्जनं स्तिति । दृष्टि-  
णादा उपलब्धं पूर्वमेवोक्ताख्यात् ।

\* *Nitya-kriyā.*

† *Pūjya* = *mānya*. Commentary.

‡ The MSS. have both *dauhitrali* and *dauhitram*. And see note † in the next page.

§ This is Sir William Jones's rendering.

॥ सधास्त्रिलिपे तं शूलुप्राणात्महनकारस्त्वया  
सधाकारः परा आशीः सर्वेषु पितृकर्मणु ॥

and sesamum-seeds;<sup>1</sup> and the gift, or naming, or sight,

<sup>1</sup> We have, here, the words of Mantū:

भीष्म आसे पवित्राणि दौहितः कुतपश्चिलाः ।

III., 235. ‘Three things are held pure, at such obsequies,—the daughter’s son, the Nepal blanket, and sesamum-seed.’ Sir William Jones’s translation of these terms rests upon the explanation of Kullúka Bhāṭṭā of this and the verse preceding:

न्रतस्यमपि दौहितं आसे यत्रेन भोजयेत् ।

कुतपं चासने दयानिश्च विकिरेन्हीम् ॥\*

‘Let him give his daughter’s son, though a religious student, food at a Śrāddha, and the blanket for a seat,’ &c. The commentator on our text says, † that some understand, by Dauhitra, clarified butter made from the milk of a cow fed with grass gathered on the day of new moon; and some explain it a plate, or dish, of buffalo-horn. ‡ Kutapa he interprets by Ashṭama Muhūrta, the eighth hour of the day, or a little after noon; although he admits, that some render it a blanket made of goat’s wool. §

\* III., 234.

† His words are: दौहितो दुहितुः सुतः । कुतपोऽष्टमो मुहूर्तः । दौहितमिति पाठे दौहितं घृतविशेषः ।

अमावास्यागते सोमे या च खाद्यति गौसृणम् ।

दौहिती सा मता तस्या चृतं दौहितमुच्यते ॥

एति। दौहितं खड्डपाचमिति वेचित् । केचिच्चु कुतपमपि च्छागलोमजं कम्बलमाङ्गः । My oldest and best MSS. have अष्टमा घटिका, instead of अष्टमो मुहूर्तः. See Vol. I., p. 47, note 2; also, p. 120, note 2, *supra*.

The *Nirhayasindhu* quotes, as follows, from the *Brahmaṇḍa-purāṇa*:

अमावास्यागते सोमे या खाद्यति गौसृणम् ।

तस्या नोर्धर्मवेत्तीरं तदौहितमुदाहतम् ॥

‡ Read ‘rhinoceros-horn.’ So explains the *Kalpataru*; says the *Nirhayasindhu*: दौहितं खड्डपाचमिति कल्पतदः ।

§ Thus Vijnāneśwara understands it, in his comment on the *Yajnavalkya-smṛiti*, I., 186: कुतपः । पार्वतीवच्छागरोमग्निर्मितः कम्बलः । And similarly Aparāditya. Also see the *Śabdakalpadruma*, *sub voce*.

of silver (is, also, propitious).<sup>1</sup> The person offering a Śraddha should avoid anger, walking about, and hurry: these three things are very objectionable.\* The Viśwadevas, and paternal and maternal ancestors, and (the living members of) a man's family, are, all, nourished by the offerer of ancestral oblations.

"The class of Pitris derives support from the moon; and the moon is sustained by acts of austere devotion.† Hence, the appointment of one who practises austerities ‡ is most desirable. A Yogin set before a

These explanations are also noticed in the Nirṇaya Sindhu, p. 302; and, upon the authority of the Matsya Purāna, Kutapa is said to mean eight things which equally consume (Tap) all sin (Ku), or,—noon, a vessel of rhinoceros-horn, a Nepal blanket, silver, holy grass, sesamum, kine, and a daughter's son:

मध्याह्नः खन्नपात्रं च तथा नेपालकम्बलः ।  
रौप्यं दर्भासिला गावो दौहित्रद्वाष्टमः सूतः ॥ §  
पापं कुत्सितमित्याङ्गस्य संतापकारिणः ।  
अष्टविते यत्सक्षात्कुतपा इति विश्वतः ॥ ||

<sup>1</sup> So the Matsya Purāna has 'the gift, sight, and name, of silver are desired.'

रजतस्य तथा दानं दर्शनं नाम चेष्टते । ¶

The notion originates with Manu, III., 202.\*\*

\* भोक्तुरप्यच राजेन्द्र चयमेतत्र शास्ति ।

† सोमाधारः पितृगणो योगाधारच चन्द्रमाः ।

See Vol. II., pp. 298—303; and compare Vol. I., p. 90.

‡ Yogi.

§ I find दौहित्रं चाष्टमं सूतम्, also.

|| Quoted in the Nirṇayasindhu.

¶ This line is cited by the commentator.

\*\* राजतीर्भवनेरेषामणो वा राजतान्वितः ।

वार्षपि अद्यया दत्तमष्टायोपक्षयते ॥

thousand Brahmans enables the institutor of obsequial rites to enjoy all his desires.”<sup>1\*</sup>

\* The same doctrine is inculcated by the Váyu Purána: † but it appears to be a Pauráñik innovation; for Manu places the Brahman intent on scriptural knowledge and on austere devotion on a level, and makes no mention of the Yogin. III., 134. ‡

\* सहस्रसापि विप्राणां योगी चेतुरतः स्थितः ।  
सर्वाद्योत्सारयति यजमानं तथा जृप ॥

Instead of “enables,” &c., read “saves all the eaters, and, likewise, the sacrificer.”

† Cited thus, in the commentary:

आदि प्रीताः पुनः सोमं पितरो योगमाश्रिताः ।  
आथाययक्ष्मि योगेन ऐशोक्यं तेन जीवति ॥

Just before, the scholiast quotes the ensuing stanza,—*sl. 939*—from the *Harivanhá*:

एते क्षतिपत्रसात् योगिनां योगवर्धनाः ।  
आथाययक्ष्मि ये पूर्वं सोमं योगवलेन वि ॥

In these passages, the manes are represented as nourishing the moon by their devotion of *yoga*.

: ज्ञाननिष्ठा द्विजाः केचिच्चपोनिष्ठास्तथापरे ।  
तपःस्वाध्यायनिष्ठास्त्र कर्मनिष्ठास्तथापरे ॥

Note referred to at pp. 178, 179, *supra*.

The names and functions of the post-vajdik Viśwe devas are set forth, in the *Likhita-smṛiti*, as follows:

करुद्दधो वसुः सत्यः कालः कामो धूरिरोचनी ।

पुरुषा माद्रवाय विश्वे देवाः प्रकीर्तिताः ॥

\* \* \* \* \*

इष्टियादि करुद्दधो वसुः सत्यश देविके ।

कालः कामो यमिकार्थेषु कामेषु धूरिरोचनी ।

पुरुषा माद्रवाय पार्वतेषु नियोजयेत् ॥

Here the Viśwe devas are said to be Kratu, Daksha, Vasu, Satya, Kāla, Kāma, Dhuri, Rochana, Purūravas, and Mādravas; ten, in all.

In Hemādrī's *Grāddhakaṭpa*, the, *Bṛhaspati-smṛiti* is named as the source of these lines:

क्रतुर्देवो वसुः सत्यः कामः कालस्तथैव च ।  
धनिष्ठ रोचनस्तथा तथा वैष्ण शुरुरवाः ।  
आद्रेवस्य दशते तु विश्वे देवाः प्रकीर्तिताः ॥

As well as of these:

इष्टिश्वासे क्रतुर्देवः सत्यो नान्दीमुखे वसुः ।  
तैमित्तिके कालकामी काम्ये च धनिरोचनी ।  
पुरुरवा आद्रेवस्तथा पार्वणे समुदाहती ॥

This last extract, slightly varied, is, in the *Sraddhatattva*, likewise credited to Brighaspati.

And the following verses are professedly taken, by Hemadri, from the *Sankha-smriti*:

इष्टिश्वासे क्रतुर्देवः संकीर्त्ये वैश्वदेविके ।  
नान्दीमुखे सत्यवसु काम्ये च धुरिरोचनी ॥

But I can find nothing of the sort in Brighaspati and Sankha.

In the *Agni-purāṇa*, we read, according to Colebrooke's best MS., copied in the time of Akbar:

क्रतुर्देवो वसुः सत्यः कालः कामस्तथा धनिः ।  
रोचकशाद्रवास्तथा तथा चाम्यः पुरुरवाः ।  
विश्वे देवाः भवन्ते देश सर्वत्र पूजिताः ।  
विश्वेदेवी क्रतुदेवी सर्वास्त्रिषु विश्रुती ।  
नित्यं गान्दीमुखश्वासे वसुसत्यो च पैतृके ।  
गवाज्ञालभग्ने देवी कामकाली सदेव हि ।  
अपि कन्यागते सूर्ये श्राव्ये वा धनिरोचकी ।  
पुरुरवाद्याद्रवास्य विश्वेदेवी च पर्वति ॥

The last half of this extract, slightly varied, is quoted in the *Nirhāyashindhu*, in Rāmakṛishna's *Śrāddhagaṇapati*, and in other works, as from the *Āditya-purāṇa*.

The ensuing enumeration is referred, in the *Rājyābhisekapaddhati*, to the *Agni-purāṇa*; but I have not been able to find it there:

क्रतुर्देवो वसुः सत्यः कामः कालो धुरिर्वयः ।  
पुरुरवा माद्रवास्य विश्वे देवास्य रोचनः ॥

Here the Viśve devas number eleven; the additional one being Jaya. In the *Nītīmāyikha* and *Pīrtakamalākara*, we meet with the subjoined verses, taken, perhaps, from the *Vasiṣṭha-saṃhitā*:

क्रतुर्देवो वसुः सत्यः कालः कामी मुनिसत्याः ।  
धनिमाकामुवर्षीव रोचनागतस्तथैव च ।  
ऐते त्यामभिविष्टु विश्वे देवास्तथा देश ॥

The name Muni, in the first line, looks exceedingly like a mere clerical error.

We read, further, in the *Sárasamgraha*:

पुरुरवा माद्रवास ऋतुदृष्टी पर्वद्वयः ।  
नान्दिके वसुसल्लो च काम्ये तु धृतिरोधनी ॥  
कालकामी तु विश्वेदी वह्निकार्ये दिजोनम् ।  
विश्वे देवाः समाख्याताः आद्रकर्मसु सर्वदा ॥

We have, thus, to choose between Dhuri, Dhwani, and Muni; between Rochana, Rochaka, Rochamána, and the Locharna of some MSS.; between Purúravas and Dhritimat; and between Mádravas, Ádravas, Ádrava, and Manuja. I incline to think that the मा-, in the reading पुरुरवा मा-द्रवास, may have been corrupted out of आ-, and this out of ए. The *Nirhayasindhu*, like other treatises, in quoting the second passage which Hemádri refers to Bñihaspati, and the extract from the *Agni-puráńa*, gives, instead of the immetrical पुरुरवा आद्रवसैव, and पुरुरवा-द्रवास, पुरुरवाद्रवी चित्. Possibly, this originated from पुरुरवो-द्रवो चित्, which yields, at all events, in lieu of two unintelligible names, two intelligible,—Purúravas and Adrava. The termination of the unmeaning Mádravas and Ádravas was, perhaps, suggested by that of Purúravas.

The *Váyu-puráńa*, in my MSS., declares:

ऋतुदृष्टः अवः सत्यः कालः कामो धुनिलथा ।  
कुरुवानमवांशिव रोघमानस्ते दग्ध ।  
धर्मपुत्रः सृता ह्यते विश्वायां जन्मिरे शुभाः ॥

Here the Viśwe devas, called sons of Dharma and Viśwá,—see Vol. II., pp. 21, 22,—are said to be ten in number, namely: Kratu, Daksha, Śrava, Satya, Kála, Káma, Dhuni, Kuruvat, Amavat, and Rochamána.

Śrava, possibly, here grew out of Vasu, with its consonants transposed. Dhuni, again, could easily be corrupted from Dhuri; or vice versa. See Vol. II., p. 23, note §. For Kuruvat it is obvious to propose Puruvat,—the original, perhaps, of the readings Purúravas and Dhritimat; as Amavat may have been of Ádravas, &c.

It is a suggestive fact, that none of the dozen or more law-books which I have examined for the Viśwe devas refers to these verses,—the oldest, not impossibly, of all that are cited in this note. Is this omission to be accounted for by the desuetude of the *Váyu-puráńa*? And can that work be more ancient than the *Likhita-smṛti*, in the form of it which has been derived to us?

Perhaps it was even some older work than the *Váyu-puráńa* that led Sankara—in his commentary on the *Bñihad-árahyaka Upanishad*, I., IV., 12,—to count Viśwá's sons, the Viśwe devas, at thirteen.

In the *Harivashá*, sl. 11541–4, I make out, as the result of collating several MSS.:

विश्वे देवास्त्र विश्वाचां धर्मोद्भूता इति श्रुतिः ।  
 दक्षस्वीप महाबाहुर्वैसुष्ठु भुत एव च ॥  
 सुधर्मा च महाबाहुः शङ्खपात्र महाबलः ।  
 पृथुश्चिव महाबाहुर्वैपुष्टांच तथैव च ॥  
 चाक्षुषस्य मनोरेते तथानन्तमहारणी ।  
 विश्वावसुपुर्वाणी निष्कुम्भर्द्य महायशाः ॥  
 रुरु चूषिपुणी वै भास्त्ररप्तिष्ठुतिः ।  
 विश्वेदेवाद्वेवमाता विश्वेशा जगयत्सुतान् ॥

Here, subject to correction, I read the names of thirteen Viśwe devas, to-wit: Daksha, Vasu, Suta, Sudharman, Śankhapād, Pṛithu, Vapushmat, Ananta, Mahāraṇa, Viśwāvasu, Suparvanī, Nishkumbha, and Ruru. The first seven are said to be connected with the Manu Chākshusha. *Vide supra*, p. 11.

It is alleged, by the Translator,—Vol. II., p. 22, note 1,—that there are twelve Viśwo devas, according to the *Matsya-purāṇa*. The passage, in that work, which names these supernals,—but without numbering them,—is much too corrupt, in my MSS., to invite conjectural mending. For the most part, if not throughout, it has, without question, a close genetic relationship to the last extract transcribed.

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## CHAPTER XVI.

Things proper to be offered, as food, to deceased ancestors: prohibited things. Circumstances vitiating a Śrāddha: how to be avoided. Song of the Pitris or progenitors, heard by Ikshwáku.

AURVA continued.—“Ancestors are satisfied, for a month, with offerings of rice or other grain,\* with clarified butter,<sup>†</sup> with fish, or the flesh of the hare, of birds, of the hog, the goat, the antelope,<sup>‡</sup> the deer,<sup>§</sup> the Gayal,<sup>§</sup> or the sheep, or with the milk of the cow, and its products.<sup>¶</sup> They are for ever satisfied with

\* See Manu, III., 266, &c. The articles are much the same; the periods of satisfaction somewhat vary.

† The expression Gavya (गव्य) implies all that is derived from a cow: but, in the text, it is associated with ‘flesh’; and, as the commentator observes, some consider the flesh of the cow to be here intended: मांसमध्यपाठाभासमेवेत्यन्ये ॥ But this, he adds, relates to other ages. ¶ In the Kali or present age, it implies milk and preparations of milk. \*\* The sacrifice of a cow or calf formed part of the ancient Śrāddha. It then became typical; or, a bull was turned loose, instead of being slaughtered: and

\* There is nothing, in the original, corresponding to “offerings of rice or other grain.” The scholiast, however, suggests such an addition.

† *Aśva*, adjective of *śva*.

‡ *Ruru*; explained, in the commentary, by *prishata*. In Vol. I., p. 72, it is translated “antelope”.

§ *Gavaya*.

¶ The commentator here refers, in terms, to a variant of the text.

॥ ततु युगान्तरीणमित्रवधेयम् ।

\*\* The five pure products of the cow are milk, curds, butter, her urine, and her dung.

flesh (in general), and with that of the long-eared white goat,\* in particular. The flesh of the rhinoce-ros, the Kálaśáka (pöt-herb), and honey are, also, especial sources of satisfaction to those worshipped at ancestral ceremonies. The birth of that man is the occasion of satisfaction to his progenitors, who per-forms, at the due time, their obsequial rites at Gayá. Grains that spring up spontaneously,† rice growing wild,‡ panic§ of both species (white or black||), vegetables that grow in forests,¶ are fit for ancestral oblations; as are barley, wheat, rice, sesamum, various kinds of pulse,\*\* and mustard.†† On the other hand, a

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this is still practised, on some occasions.‡‡ In Manu, the term Gavya is coupled with others, which limit its application:

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\* Várdhriśasa. Some, according to the commentator, understand this word to denote a bird with a dark throat, a red head, and white wings.

† Prasátiká. The scholiast says: प्रसातिका देवधान्याणि । आर-  
खनीहिसदृशाः । चेतशूका इति केचित् । Commentary A.

‡ नीवारा. रक्तशूका: । Commentary A. In the comment on the text of Vol. I., p. 95, nivára is defined आरखा ब्रीहयः.

§ Syámaka.

|| So adds the commentator.

¶ Vanaushadhi.

\*\* The original species priyanyu, mudga, nishpáva, and kovidára. Nishpáva is said, in one commentary, to be the same as valla; in the other, the same as śíbya: and a gloss gives yugapatra as the synonym of kovidára. For these and other vegetable products named in this chapter, see the list in Vol. I., p. 95.

†† Unlike the list referred to in the preceding note, this does not profess to be exhaustive. In the former, we find the names of fourteen articles; in the latter, the names of twelve. This mentions five species of grains,—prasátiká, mudga, nishpáva, kovidára, and sarshapa,—omitted in the other; while the remaining seven species are common between both.

‡‡ See Colebrooke's *Miscellaneous Essays*, Vol. I., p. 177.

householder must not offer any kind of grain that is not consecrated, by religious ceremonies, on its first coming into season;\* nor (the pulse called) Rájamásha,† nor millet,: nor lentils, nor gourds,§ nor garlic, nor onions,|| nor nightshade,¶ nor camels' thorn,\*\* nor salt, nor the efflorescence of salt deserts,†† nor red vegetable extracts,‡‡ nor anything that looks like salt, §§ nor anything that is not commendable: nor is water fit to be offered at a Śráddha, that has been brought by night, or has been abandoned, or is so little as not to satisfy a cow, or smells badly, or is covered with froth. The milk of animals with undi-

संवत्सरं तु गवेन पयसा पायसेन च ।

\* A whole year with the milk of cows, and food made of that milk." ||| III., 271.

\* अक्षताप्रयणं यज्ञ धान्यजातं चरेश्वर ।

\* \* \* \* \* \* \* विवर्जयेत् ॥

† *i. e.*, *mdsha* not black, according to the commentator.

‡ *Anu*. Commentary A gives *china* as its synonym; B defines it by *sukshma-sáli*. In the comments on the text of Vol. I., pp. 94, 95, it is said, equivalently, to be *kshudra-sáli*, 'small rice'; while *chinaka* is explained to be *anu-tulya*.

§ *Alabú*.

|| Insert 'carrots' (?), *piñdamañlaka*. The commentary explains the word by **पिण्डाकारमूलकं**, 'a bulbous root.'

¶ *Gándháraka*. **शाकभेदः काञ्जिकं चा ।** Commentary.

\*\* *Karambha*. **करम्बानि अविकसिता खाजाः । शाकभेद इत्येवे ।** Commentary.

†† *Aushara*.

‡‡ **आरक्षांश्च विर्यासाग् ।**

§§ **प्रत्यक्षवदणाणि**, which the commentator defines to be **चन्द्रूष्म्यक-वणाणि**.

||| Sir William Jones.

vided hoofs, of a camel, a ewe, a deer,\* or a buffalo, is unfit for ancestral oblations. If an obsequial rite is looked at by a eunuch, a man ejected from society,† an outcast, a heretic, a drunken man, or one diseased, by a cock,‡ a naked ascetic,<sup>1</sup> a monkey, a village-hog,§ by a woman in her courses or pregnant,|| by an unclean person, or by a carrier of corpses,¶ neither gods nor progenitors will partake of the food. The ceremony should, therefore, be performed in a spot carefully enclosed.\*\* Let the performer cast sesamum on the ground, and drive away malignant spirits.†† Let him not give food that is fetid, or vitiated by hairs or insects, or mixed with acid gruel,‡‡ or stale. §§ What-ever suitable food is presented with pure faith, and with the enunciation of name and race,||| to ancestors,

<sup>1</sup> Nagna is, literally, ‘naked’, but, as explained in the following chapter, means a Jaina mendicant. No such person is included, by Manu (III., 239, &c.), amongst those who defile a Śraddha by looking upon it. The Vāyu contains the same prohibition: न पश्यो न पश्येत् !

\* The original word is *márga*. But there is a variant, *chhága*, ‘of a goat.’

† *Apaviddha*; defined महाअनपरिव्यक्त.

‡ *Kikavāku*.

§ I have corrected the printer’s blunder “a village-hag”; the original being *grdina-sikara*.

|| *Sitikā*. This, according to the commentator, is a woman ceremonially unclean by reason of recent childbirth.

¶ *Mritahīra*; explained by शवनिर्हरणवृत्तिः, in the commentary.

\*\* तस्मात्परिष्ठिते कुर्याक्षात् श्रावसमन्वितः।

†† *Yātudhāna*. See Vol. II., p. 292, near the foot.

‡‡ *Abhishava*; synonymized by *kānyika*, in the commentary.

§§ *Paryushita*. The scholiast says it means पर्णा रात्र्यासरितम्। Also vide supra, p. 126, note . . . ||| *Gotra*.

at an obsequial oblation, becomes food to them (or, gives them nourishment).\* In former times, O king of the earth, this song† of the Pitris was heard by Ikshwáku,‡ the son of Manu, in the groves of Kalápa, (on the skirts of the Himálaya mountains§): ‘Those of our descendants shall follow a righteous path, who shall reverently present us with cakes at Gayá. May he be born in our race, who shall give us, on the thirteenth of Bhádrapada and Mágha,|| milk, honey, and clarified butter; or, when he marries a maiden,¶ or

\* अत्तासमन्वितदेहं पितृभ्यो नामगोचतः ।  
यदाहारासु ते जातासदाहारत्वमेति तत् ॥

† Gáthá.

‡ See, for him, Book IV., Chapter I.

§ It is a village there, says the scholiast, from whom this parenthesis is borrowed. His words are: कलापो हिमवत्याश्वर्वती यामविशेषः । The village of Kalápa is mentioned in Book IV., Chapter IV., *ad finem*.

|| The words “of Bhádrapada and Mágha” correspond to वर्षासु च मध्यासु च, which means, “during the rainy season, and under the asterism Maghá.” Only one period, however, is intended; and that is during the month of Bhádrapada, according to the scholiast: वर्षासु ।

भाद्रपदे मध्यानष्टवे चयोदशीं प्राप्त । Compare note § to p. 170, *supra*.

¶ Gauri. In definition of this term, the commentator adduces, from some unnamed Smrítí, the ensuing stanza:

अष्टवर्षा भवेन्नीरी नववर्षा तु रोहिणी ।  
दशवर्षा भवेत्कन्या अत ऊर्ध्वं रजस्तला ॥

It appears, herefrom, that *gauri* signifies a girl of eight years; *rohini*, one of nine; and *kanyá*, one of ten; after which age, a female is to be considered as a woman.

With this the stanza which I have quoted from the *Panchatantra*, in p. 102, note \*, *supra*, is unaccordant, as regards the *rohini*.

For what seems to be intended for the above, cited in a corrupt and curtailed form by Vallabhagáni, see Goldstücker’s *Sanskrit Dictionary*, *sub voce अरबस्*.

By its acceptance of the strains of the pitris, our text sanctions the marriage of a *gauri*. We have seen that this technicality is held to denote a maiden of eight; I nowhere find that it means a damsel more

liberates a black bull,<sup>1</sup> or performs any domestic ceremony agreeable to rule, accompanied by donations to the Brahmans!"<sup>2\*</sup>

<sup>1</sup> Nila vrisha. But this animal is not altogether, or always, black. In the Brahma Purana, as quoted in the Nirnaya Sindhu, † it is said to be of a red colour, with light face and tail, and white hoofs and horns; or, a white bull, with black face, &c.; or, a black bull, with white face, tail, and feet.‡

<sup>2</sup> Very full descriptions of the Sraddha occur in almost all

advanced; and it may be doubted whether the compiler of the Vishnu-purana took a different notion of its import.

Kanya—vide supra, pp. 102–105,—is often used in the vaguer sense of ‘virgin’. Such may, then, be a gauri.

The commentator quotes, as follows, from the lawgiver Sāñjivarta:

गौरीं दद्वाकष्टं वैकुण्ठं याति रोहिणीम् ।  
कन्या दद्व्रत्नालोकं रोरवं तु रजस्ताम् ॥

“He who gives away a gauri goes to Nākaprīshha; he who gives away a rohiṇī, to Vaikuṇṭha; he who gives away a kanyā, to Brahma-loka; but he who gives away a damsel whose courses have commenced, to Raurava.”

Nākaprīshha is the highest heaven of the three specified. Raurava is hell: see Vol. II., p. 216.

Ratnagarbha would have proved himself inconsistent indeed, if, while citing the two preceding stanzas with tacit approval, he had expressed himself as represented in note 2 to p. 101, supra.

\* I find only this reading:

यजेत् वास्त्रमेष्व विधिवृच्छिणावता ।

This is to be rendered: “or offers a hippocastum accompanied by re-muneration agreeably to rule.”

† The Brahma-purana is there quoted much to this effect. The Brahmadra-purana—with many other authorities,—is adduced, by Hemādri, as follows:

लोहितो यस्य वर्णेन मुखे पुच्छे च पाषुडः ।  
स्त्रिः खुरविषाणाभ्यां स नीलो वृष उच्चरते ॥  
चरणाश्च मुखं पुच्छं यस्य स्त्रितानि गोपते: ।  
सापारससदर्थस्त तं नीलमिति जिदिश्यते ॥

‡ In the Achārachandrikā, bulls of different colours are appropriated to different castes.

the Puráñas,—especially in the Váyu, Kúrma, Márkañdeya, Vámana, and Garuda. The Matsya and Padma (Śrishtí Khańda) contain descriptions which are much the same as that of the Váyu. The accounts of the Brahma, Agni, and Varáha are less full and regular than in some of the others; and in none of them is the subject so fully and perspicuously treated as in our text. For satisfactory information, however, the Śráddha Mayúkha and the Nirnaya Sindhu should be consulted.\*

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\* The prime authority on the subject of obsequies is, beyond all question, the voluminous Śráddhakalpa of Hemádri,—a work which the Śráddhamayúkha and Nirnayasindhu perpetually lay under contribution.

## CHAPTER XVII.

Of heretics, or those who reject the authority of the Vedas: their origin, as described by Vāsiṣṭha to Bhīṣma: the gods, defeated by the Daityas, praise Viṣṇu: an illusory being, or Buddha, produced from his body.

PARĀŚARA.—Thus, in former days, spake the holy Aurva to the illustrious monarch Sagara, when he inquired concerning the usages proper to be practised (by mankind): and thus I have explained to you the whole of those observances against which no one ought to transgress.\*

MAITREYA.—You have told me, venerable sir, that an ancestral rite is not to be looked upon by certain persons, amongst whom you mentioned such as were apostates. I am desirous to learn whom you intended by that appellation;† what practices bestow such a title upon a man; and what is the character of the individual to whom you alluded..

PARĀŚARA.—The Rig-, Yajur-, and Sāma-Vedas constitute the triple covering of the several castes; and the sinner who throws this off is said to be naked (or apostate).‡ The three Vedas are the raiment of all the orders§ (of men); and, when that is discarded,

\* मथाप्येतदशेषेण वर्धितं भवतो द्विज ।  
समुद्भूत सदाचारं क्षित्रामोति शोभनम् ॥

† वर्णापविदप्रसुखा विदिता भगवन्नम् ।  
उदक्षायाश चे सर्वे नमिष्वहासि वेदितुम् ॥  
‡ अरयजुःसामसंज्ञेयं चर्ची चर्णाचृतिर्दिव्यं ।  
एतामुज्ज्ञति यो भोहात्स भयः पातको चृतः ॥

§ *Vartika.*

they are left bare.<sup>1</sup> On this subject hear what I heard my grandfather, the pious Vasishtha, relate to the magnanimous Bhishma:

There was, formerly, a battle between the gods and demons,\* for the period of a divine year, in which the gods were defeated by the demons† under the command of Hrada.<sup>2</sup> The discomfited deities fled to the northern shore of the milky ocean,: where, engaging in religious penance, they thus prayed to Vishnu: "May

<sup>1</sup> This idea is expressed in nearly the same terms, in the Váyu Purána:

सर्वेषामेव भूतानां श्यायि संवरणं छृता ।  
परिद्वयन्ति थे मोहात्ते थे नपादद्यो जनाः ॥

"The three Vedas are the covering of all beings; and they who throw it off, through delusion, are called Nagnas, naked." The notion is, probably, original with neither of the Puráñas; and the metaphorical sense of the term is not that in which it was first employed: ascetics, whether of the Baudha or of the Digambara order of Jainas, being, literally, Nagnas,—or, going naked. The qualified application of it, however, was rendered necessary by the same practice being familiar to ascetics of the orthodox faith. To go naked was not necessarily a sign of a heretic; and, therefore, his nudity was understood to be, rejecting the raiment of holy writ. Thus, the Váyu Purána extends the word to all ascetics—including naked Brahmans,—who practise austerities fruitlessly, that is, heretically or hypocritically:

वृथादण्डी वृथामुखी वृथानपश्च थो हिजः ।  
वृथात्रती वृथाबाधी ते थे नपादद्यो जनाः ॥

"The Brahman who unprofitably bears a staff, shaves his head, goes naked, makes a vow, or mutters prayers,—all such persons are called Nagnas and the like."

<sup>2</sup> A son of Hiranyakasipu (Vol. II., p. 30).

the first of beings, the divine Vishnu, be pleased with the words that we are about to address to him, in order to propitiate the lord of (all) worlds; from which mighty cause all (created things) have originated, and into whom they shall again dissolve! Who is able to declare his praise? We, who have been put to shame by the triumph of our foes, will glorify thee, although thy true power and might be not within the reach of words.\* Thou art earth, water, fire, air, ether, mind,† crude matter,‡ and (primeval) soul.§ All this elementary creation, with or without visible form, is thy body; all, from Brahmá to a stock,|| diversified by place and time. Glory to thee, who art Brahmá, thy first form, evolved from the lotos springing from thy navel, for the purpose of creation! Glory to thee,¶ who art Indra,\*\* the sun, Rudra, the Vasus,†† fire,‡‡ the winds, §§ and even, also, ourselves! Glory to thee, Go-

\* तथाप्यरातिविज्ञसध्वसवीर्या भवार्थिनः ।  
लां शोष्यामस्तवोक्तीनां यादात्मं त्रिव गोचरे ॥

“Albeit thy real selfhood is not within the scope of words, yet we, whose might has been destroyed by discomfiture at the hands of our enemies, being solicitous of renewed welfare, will, according to our understanding, laud thee.”

The commentator explains this stanza in detail.

† *Antahkaranā.*

‡ *Pradhána.* See Vol. I., p. 20, note .

§ *Puṇī.* It is qualified by *tatpara*, ‘superior thereto’, viz., to *pradhána*.

|| आत्रहास्यपर्याप्तम् ॥ We have, here, the very words with which the *Sankhya-pravachana*, III. 27, begins.

¶ Supply ‘identical with the gods’, *devátman*.

‡‡ Śakra, in the original.

†† See, for the Vasus, Vol. II., pp. 22, 23.

‡‡ I find ‘the Aświns’; for whom *vide supra*, p. 21.

§§ ‘The Maruts.’ See Vol. II., p. 79.

vinda, who art all demons, whose essence is arrogance and want of discrimination, unchecked by patience or self-control!\* Glory to thee, who art the Yakshas, whose nature is charmed with sounds, and whose frivolous hearts perfect knowledge cannot pervade!† Glory to thee, who art all fiends that walk by night, sprung from the quality of darkness, fierce, fraudulent, and cruel!: Glory to thee, Janárdana, who art that piety which is the instrument of recompensing the virtues of those who abide in heaven!§ Glory to thee, who art one with the saints, whose perfect nature is ever blessed, and traverses, unobstructed, all permeable elements!|| Glory to thee, who art one with the serpent-race, double-tongued, impetuous, cruel, insatiate of enjoyment, and abounding with wealth! Glory to thee, who art one with the Rishis, whose nature is free from sin or defect, and is identified with wisdom and tranquillity! Glory to thee, O lotos-eyed, who art one with time, the form that devours, without remorse, all created things, at the ter-

\* दभ्यप्रायमसंबोधि तितिशादमवर्जितम् ।

यद्युपं तथ गोविन्दं तस्मै देवात्मने नमः ॥

† नातिशाश्वहा अस्मिन्नाश्वस्मिततेजस्मि ।

शब्दादिलोभि यत्क्षी तुम्हे यशात्मने नमः ॥ ..

: क्रीर्यमायामयं घोरं यज्ञ स्तुपं तत्राचित्तम् ।

निशाचरात्मने तस्मै नमस्ते पुष्ट्वोऽत्मम् ॥

§ सर्वस्त्वंधर्मि सद्भन्नफलोपकरणं तथ ।

धर्मास्त्वं च तथा स्तुपं नमस्तस्मै जगर्दग ॥

|| हर्षप्रायमसंसर्गि गतिक्षमशादिद्यु ।

सिंहात्मस्वयं यद्युपं तस्मै सिंहात्मने नमः ॥

mination of the Kalpa!\* Glory to thee, who art Rudra, the being that dances (with delight), after he has swallowed up all things,—the gods and the rest,—without distinction! Glory to thee, Janárdana, who art man, the agent in developing the results of that activity which proceeds from the quality of foulness! Glory to thee, who art brute animals, the universal spirit that tends to perversity, which proceeds from the quality of darkness, and is encumbered with the twenty-eight kinds of obstructions!<sup>1†</sup> Glory to thee, who art that chief spirit which is diversified in the vegetable world, and which, as the essence<sup>‡</sup> of sacrifice, is the instrument of accomplishing the perfection of the universe!. Glory to thee, who art everything, and whose primeval form is the objects of perception, and heaven, and animals, and men, and gods!<sup>§</sup> Glory to thee, who art the cause of causes, the supreme spirit; who art distinct from us and all beings composed of intelligence and matter and the like, and with whose

<sup>1</sup> See Vol. I., p. 71; note 2.

\* भवयत्वाद् कस्यान्ते भूमानि यद्यपारितम् ।

लद्युर्पुण्डरीकाष्ठ तस्मै कालात्मने नमः ॥

For Puñdarikáksha, see Vol. I., p. 2, note 1.

† अष्टाविंशद्विधोपितं यद्युर्प॒ तामसं तव ।

उभार्गगामि सर्वात्मसही पश्चात्मने नमः ॥

Some MSS. have the reading अष्टाविंशद्विधोपितं, to which the commentator, followed by the Translator, gives the preference.

: Anga.

§ तिर्थस्मृष्टदेवादि ओमशस्त्रादिकं च यत् ।

रुप्य तवादेः सर्वस्य तस्मै सर्वात्मने नमः ॥

primeval nature there is nothing that can be compared! We bow to thee, O lord, who hast neither colour, nor extension, nor bulk,\* nor any predictable qualities; and whose essence,† purest of the pure, is appreciable only by holy sages.: We bow to thee, in the nature of Brahma, uncreated, undecaying;‡ who art in our bodies, and in all other bodies, and in all living creatures; and besides whom there is nothing else. We glorify that Vásudeva, the (sovereign) lord (of all), who is without soil, the seed of all things, exempt from dissolution, unborn, eternal; being, in essence, the supreme condition of spirit,|| and, in substance,¶ the whole of this (universe).”

Upon the conclusion of their prayers,\*\* the gods beheld the sovereign deity Hari, armed with the shell, the discus, and the mace, riding on Garuḍa. Prostrating themselves before him, they addressed him, and said: “Have compassion upon us, O lord, and protect us, who have come to thee for succour from the Daityas! They have seized upon the three worlds, and appropriated the offerings which are our portion, taking care not to transgress the precepts of the Veda. Although we, as well as they, are parts of thee, of whom all beings consist, yet we behold the world impressed by the ignorance of unity, with the belief of

\* *Ghana.*

† *Rūpa.*

‡ *Paramarshi.*

§ *Avyaya.* See Vol. I., p. 17, note \*.

|| *Paramapaddhnavat.*

¶ *Rūpa* is here rendered by both “essence,” and “substance”.

\*\* *Stotra.*

its separate existence. Engaged in the duties of their respective orders,\* and following the paths prescribed by holy writ, practising, also, religious penance, it is impossible for us to destroy them. Do thou, whose wisdom is immeasurable,† instruct us in some device by which we may be able to exterminate the enemies of the gods ‡! ”

When the mighty Vishnu heard their request, he emitted from his body an illusory form,§ which he gave to the gods, and thus spake: “This deceptive vision|| shall wholly beguile the Daityas; so that, being led astray from the path of the Veda, they may be put to death: for all gods, demons, or others, who shall be opposed to the authority of the Veda, shall perish by my might, whilst exercised for the preservation of the world. Go, then, and fear not. Let this delusive vision precede you: it shall, this day, be of great service unto you, O gods!”¶

\* *Varia.*

† *Aneyatman.*

‡ *Asura.*

§ *Mayamoha*, “the deluder by illusion.”

|| *Mayamoha*

¶ Most of my MSS., including all those accompanied by the commentary, here add:

पराशर उवाच ।

इतुकाः प्रणिपलीनं यथुदेवा यथागतम् ।

मायामोहोऽपि तैः सार्धे यत्वौ यत्त महाबुराः ॥

## CHAPTER XVIII.

Buddha goes to the earth, and teaches the Daityas to contemn the Vedas: his sceptical doctrines: his prohibition of animal sacrifices. Meaning of the term Bauddha. Jainas and Bauddhas: their tenets. The Daityas lose their power, and are overcome by the gods. Meaning of the term Nagna. Consequences of neglect of duty., Story of Śatadhana and his wife Śaibyā. Communion with heretics to be shunned.

PARĀŚARA.—After this, the great delusion,\* having proceeded (to earth), beheld the Daityas, engaged in ascetic penances, upon the banks of the Narmadā river;<sup>1</sup> and, approaching them, in the semblance of a naked mendicant,† with his head shaven, and carrying a bunch of peacock's feathers,<sup>2</sup> he thus addressed them, in gentle accents: "Ho, lords of the Daitya race, wherefore is it that you practise these acts of penance?

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<sup>1</sup> The situation chosen for the first appearance of the heresy agrees well enough with the great prevalence of the Jaina faith in the west of India, in the eleventh and twelfth centuries (*Asiatic Researches*, Vol. XVI., p. 318), or, perhaps, a century earlier, and is a circumstance of some weight, in investigating the date of the Vishṇu Purāṇa.

<sup>2</sup> A bunch of peacock's feathers is still an ordinary accompaniment of a Jaina mendicant. According to the Hindi poem, the Pṛithu Rai Charitra, it was borne by the Buddhist Amara Siṁha. But that work is not, perhaps, very good authority for Bauddha observances,—at least, of an ancient date.

Is it with a view to recompense in this world? or in another?" "Sage," replied the Daityas, "we pursue these devotions, to obtain a reward hereafter. Why should you make such an inquiry?"\* "If you are desirous of final emancipation,"† answered the seeming ascetic,‡ "attend to my words; for you are worthy of a revelation: which is the door to ultimate felicity. The duties that I will teach you are the secret path to liberation: there are none beyond, or superior to, them.§ By following them you shall obtain either heaven or exemption from future existence. You, mighty beings, are deserving of such (lofty) doctrine." By such persuasions, and by many specious arguments,|| did this delusive being mislead the Daityas from the tenets of the Vedas; teaching, that the same thing might be for the sake of virtue and of vice; might be, and might not be; might, or might not, contribute to liberation; might be the supreme object,¶ and not the supreme object; might be effect, and not be effect; might be manifest, or not be manifest; might be the duty of those who go naked, or who go clothed in much raiment. And so the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor, maintaining the equal truth

\* पारच्छक्षसामाय तपश्चर्द्धं महामते ।  
असाभिरिघमारव्या किंवा तेऽन् विवितम् ॥

† Mayāmoha.

‡ Dharma.

§ धर्मो विमुक्तेरहेऽयं नैतकादपरः परः ।

|| एवंप्रकारैर्बडभिर्युक्तिदर्शनवर्धितेः ।

¶ Paramārtha.

of contradictory tenets;<sup>1\*</sup> and they were called Arhatas,<sup>2</sup> from the phrase he had employed, of “Ye are worthy (Arhatha) of this great doctrine,”—that is, of the false doctrines which he persuaded them to embrace.<sup>†</sup>

The foes of the gods: being, thus, induced to apostatize from the religion of the Vedas, by the delusive person (sent by Vishnu), became, in their turn, teachers of the same heresies, and perverted others; and these, again, communicating their principles to others, by whom they were still further disseminated, the Ve-

<sup>1</sup> In this and the preceding contradictions it is probable that the writer refers, although not with much precision, to the sceptical tenets of the Jainas, whence they are called, commonly, Syadvadins, assertors of probabilities, or of what may be. These usually form seven categories, or: 1. a thing is; 2. it is not; 3. it is, and it is not; 4. it is not definable; 5. it is, but is not definable; 6. it is not, neither is it definable; 7. it is, and it is not, and is not definable. Hence the Jainas are also termed Saptavadins and Saptabhangins, assertors and oppugners of seven propositions. Asiatic Researches, Vol. XVII., p. 271; § and Transactions of the Royal Asiatic Society, Vol. I., p. 555. ||

<sup>2</sup> Here is further confirmation of the Jainas being intended by our text; as the term Arhat is, more particularly, applied to them, although it is also used by the Buddhists.

\* इत्यनेकानवादं च मायामोहिन निकधा ।  
तेग दर्शयता दैषाः स्वधर्मांस्त्वाजिता द्विज ॥  
† अर्हंथेन महाधर्मे मायामोहिन ते यतः ।  
प्रोक्षासमाश्रिता धर्ममार्हतास्त्वेन तेऽभवत् ॥

; Asura,

§ Or Professor Wilson's collected essays, Vol. I., pp. 315, 316.

|| Or Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 386, 387.

das were, in a short time, deserted by most of the Daitya race. Then the same deluder, putting on garments of a red colour, assuming a benevolent aspect, and speaking in soft and agreeable tones, addressed others of the same family, and said to them: "If, (mighty) demons, you cherish a desire either for heaven or for final repose,\* desist from the iniquitous massacre of animals (for sacrifice), and hear (from me what you should do). Know that all (that exists) is composed of discriminative knowledge.† Understand my words; for they have been uttered by the wise. This world subsists without support;‡ and, engaged in the pursuit of error, which it mistakes for knowledge, as well as vitiated by passion and the rest, revolves in the straits of existence." In this manner, exclaiming to them, "Know!" (Budhyadhwam), and they replying, "It is known" (Budhyate), these Daityas were induced, by the arch-deceiver, to deviate from their religious duties§ (and become Bauddhas), by his repeated argu-

\* *Nirvāna.*

† *Vijñāna.* The commentator explains this term by *buddhi*. He says that the doctrine of the Yogāchāras—a sect of Bauddhas—is here set forth. According to Colebrooke,—*Miscellaneous Essays*, Vol. I., p. 391,—the Yogāchāras “except internal sensation or intelligence (*vijñāna*), and acknowledge all else to be void. They maintain the eternal existence of conscious sense alone.”

‡ This is the faith of the Mādhyamikas, agreeably to the scholiast. These “maintain that all is void (*śarva śūnya*); following, as it seems, a literal interpretation of Buddha’s *sūtras*.” Colebrooke’s *Miscellaneous Essays*, Vol. I., p. 391. See, further, on the Yogāchāras and Mādhyamikas, Burnouf’s *Introduction à l’Histoire du Buddhism Indien*, Vol. I., pp. 449 *et seq.*

§ I find no reading but this:

एवं बुध्यत बुध्यत्वं बुध्यत्वमितीरयग् ।

माथामोहः स देवेयान्धमेमत्वाजयत्प्रिज्ञम् ॥ •

ments and variously urged persuasions.<sup>1</sup> When they had abandoned their own faith, they persuaded others to do the same: and the heresy spread; and many deserted the practices enjoined by the Vedas and the laws.

The delusions of the false teacher paused not with the conversion of the Daityas to the Jaina and Baudhā\* heresies; but, with various erroneous tenets,† he prevailed upon others to apostatize, until the whole were led astray, and deserted the doctrines and observances inculcated by the three Vedas. Some then spake evil of the sacred books; some blasphemed the gods; some treated sacrifices and other devotional ceremonies with scorn; and others calumniated the Brahmans. "The precepts," they cried, that lead to the injury of

<sup>1</sup> We have, therefore, the Bauddhas noticed as a distinct sect. If the author wrote from a personal knowledge of Buddhists in India, he could not have written much later than the tenth or eleventh century.

"Saying 'thus understand, understand, understand thus,' he, the deluder by illusion, caused the Daiteyas—*i. e.*, sons of Diti—to forsake their own religion."

The commentary recognizes *budhyata*, not *budhyate*; as it says: एवं बुध्यतेव च पृथक्तिर्विषयपदनिश्चर्या ।

Burnouf, evidently without looking at the original of the passage here rendered, departs still further from its literal sense than Professor Wilson, for whose "arch-deceiver" (*māydmoha*) he boldly substitutes Buddha: "Connaissez (*budhyadhwam*), s'écriait le Buddha aux Démons qu'il voulait séduire. Cela est connu (*budhyate*), répondirent ses auditeurs." *Introduction à l'Histoire du Bouddhisme Indien*, Vol. I., note 1 in pp. 70, 71.

\* The translation adds the words "Jaina" and "Bauddha" to the original.

† The commentator explains: सीकायतिकमतभेदः, "with varieties of the secularist belief."

animal life (as in sacrifices,) are highly reprehensible. To say, that casting butter into flame is productive of reward, is mere childishness. If Indra, after having obtained godhead by multiplied rites, is fed upon the wood used as fuel in holy fire, he is lower than a brute, which feeds, at least, upon leaves. If an animal slaughtered in religious worship is, thereby, raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim? If that which is eaten by one, at a Sraddha, gives satisfaction to another, it must be unnecessary for one who resides at a distance to bring food for presentation in person."<sup>1\*</sup> "First, then, let it be determined what may be (rationally) believed by mankind; and then," said their preceptor, "you will find, that felicity may be expected from my instructions. The words of authority do not, mighty Asuras, fall from heaven: the text that has reason is, alone, to be acknowledged by me, and by such as you are."<sup>2</sup> By such and similar lessons the

<sup>1</sup> That is, according to the commentator, a Sraddha may be performed, for a man who is abroad, by any of his kinsmen who are tarrying at home: it will be of equal benefit to him as if he offered it himself; he will equally eat of the consecrated food.†

<sup>2</sup> We have, in these passages, no doubt, allusion to the Bár-

\* तृप्तये जायते पुंसो भुक्तमन्वेन चेत्तः ।  
दद्याक्षार्थं अद्याह्नं न वह्युः प्रवासिनः ॥

† अन्वेन आर्णवं भुक्तमन्वस्तु तृप्तये चेत्यायते तर्दि प्रवासिनोऽहं  
न वह्युः । किंतु स्वयामस्तिः पुष्पादिक्षमुहिम्ब आर्थं दद्यात् ।  
Commentary.

For the real meaning of the verse thus explicated, which the Translator misunderstood, see note \* in p. 214, *infra*.

Daityas were perverted, so that not one of them admitted the authority of the Vedas.

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haspatyas, or followers of Brīhaspati, who seem to have been numerous and bold at some period anterior to the fourteenth century. *Asiatic Researches*, Vol. XVI., p. 5.\*

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\* Or Professor Wilson's collected essays, Vol. I. pp. 5—7.

I subjoin Dr. Muir's translation of a metrical passage, quoted in the *Sarvadarśanasangraha*, purporting to represent the views of Brīhaspati:

"There is no heaven, no final liberation, no soul [which continues to exist] in another world, nor any ceremonies of castes or orders which are productive of future reward.

"The Agnihotra sacrifice, the three Vedas, the mendicant's triple staff (*tridanda*), and the practice of smearing with ashes, are the means of livelihood ordained, by the Creator, for men who have neither understanding nor energy.

"If [it be true, that] an animal slaughtered at the Jyotishṭoma sacrifice is [in consequence,] exalted to heaven, why does not the worshipper immolate his own father?

"If a *śraddha* (offering of food to the manes) satiates even defunct creatures, it is quite superfluous to furnish people who are setting out upon a journey with any provisions; [as their friends who remain behind can offer food to them].

"Since [as you say,] persons in heaven are filled by oblations presented upon earth, why is not food similarly offered [by those below,] to people on the roof of the house?

"While a man does live, let him live merrily, let him borrow money, and swallow clarified butter. How can a body return to Earth, after it has once been reduced to ashes?

"If a man goes to another world, when he quits his body, why does not affection for his kindred impel him to come back?

"Hence, ceremonies for the dead are a mere means of livelihood devised by the Brāhmans, and nothing else.

"The three composers of the Veda were buffoons, rogues, and goblins. Every one has heard of *jarbhātī*, *turphātī*, and such other [nonsensical] exclamations of the Pandits.

"It is well known, that, in an *āhvamedha* (horse-sacrifice), the embraces of the horse must be received by the queen; and it is, in like manner, well known what other sorts of things, also, are to be grasped by those

When the Daityas had thus declined from the path of the holy writings, the deities took courage, and gathered together for battle. Hostilities, accordingly, were renewed; but the demons were now defeated and slain by the gods, who had adhered to the righteous path. The armour of religion, which had formerly protected the Daityas, had been discarded by them; and upon its abandonment followed their destruction.<sup>1\*</sup>

<sup>1</sup> We may have, in this conflict of the orthodox divinities and heretical Daityas, some covert allusion to political troubles,

buffoons. In the same way, the eating of flesh is prescribed by those goblins." *Journal of the Royal Asiatic Society*, Vol. XIX., pp. 299—301.

Dr. Muir's learned and instructive notes must, for want of space, be omitted.

\* The original of these two paragraphs has been more accurately rendered, by Dr. Muir, as follows: "The great Deceiver, practising illusion, next beguiled other Daityas by means of many other sorts of heresy. In a very short time, these Asuras (= Daityas), deluded by the Deceiver, abandoned the entire system founded on the ordinances of the triple Veda. Some reviled the *Vedas*; others, the gods; others, the ceremonial of sacrifice; and others, the Brâhmans. This [they exclaimed,] is a doctrine which will not bear discussion: the slaughter [of animals, in sacrifice,] is not conducive to religious merit. [To say, that] oblations of butter consumed in the fire produce any future reward, is the assertion of a child. If Indra, after having attained to godhead by numerous sacrifices, feeds upon *sami* and other woods, then an animal which eats leaves is superior to him. If it be a fact, that a beast slain in sacrifice is exalted to heaven, why does not the worshipper slaughter his own father? If a man is really satiated by food which another person eats, then *grâddhas* should be offered to people who are travelling abroad; and they, trusting to this, should have no need to carry any food along with them. After it has been settled, that this doctrine is entitled to credence, let the opinions which I express be pondered, and received as conducive to happiness. Infallible utterances do not, great Asuras, fall from the skies: it is only assertions founded on reasoning that are ac-

Thus, Maitreya, (you are to understand, that) those who have seceded from their original belief are said to be naked, because they have thrown off the garment of the Vedas. According to the law, there are four conditions (or orders of men of the three first castes),—the religious student, the householder, the hermit, and the mendicant.\* There is no fifth state; and the unrighteous man who relinquishes the order of the householder, and does not become either an anchoret or a mendicant, is (also,) a naked (seeder). The man who neglects his permanent observances for one day and night, being able to perform them, incurs, thereby, sin for one day; and, should he omit them, not being in trouble, for a fortnight, he can be purified only by arduous expiation. The virtuous must (stop to) gaze upon the sun, after looking upon a person who has allowed a year to elapse without the observance of the

growing out of religious differences, and the final predominance of Brahmanism. Such occurrences seem to have preceded the invasion of India by the Mohammedans, and prepared the way for their victories.

cepted by me, and by other [intelligent] persons like yourselves. Thus, by numerous methods, the Daityas were unsettled by the great Deceiver; so that none of them any longer regarded the triple Veda with favour. When the Daityas had entered on this path of error, the deities mustered all their energies, and approached to battle. Then followed a combat between the gods and the Asuras; and the latter, who had abandoned the right road, were smitten by the former. In previous times, they had been defended by the armour of righteousness which they bore; but, when that had been destroyed, they, also, perished." *Journal of the Royal Asiatic Society*, Vol. XIX., p. 302.

For the remainder of this note, see the end of the volume.

\* *Parivrdj.*

perpetual ceremonies; and they must bathe, with their clothes on, should they have touched him: but, for the individual himself, no expiation has been declared. There is no sinner, upon earth, more culpable than one in whose dwelling the gods,\* progenitors, and spirits† are left to sigh, unworshipped. Let not a man associate, in residence, sitting, or society,: with him whose person, or whose house, has been blasted by the sighs of the gods, progenitors, and spirits. Conversation, interchange of civilities,§ or association|| with a man who, for a twelvemonth; has not discharged his religious duties, is productive of equality of guilt; and the person who eats in the house of such a man, or sits down with him, or sleeps on the same couch with him, becomes like him, instantaneously. Again; he who takes his food without showing reverence to the gods, progenitors, spirits, and guests, commits sin. How great is his sin! The Brahmans, and men of the other castes, who turn their faces away from their proper duties, become heretics, and are classed with those who relinquish pious works. Remaining in a place where there is too great an intermixture of the four castes is detrimental to the character of the righteous.

\* Insert 'Rishis'.

† *Bhita.*

‡ *Parichchhada.*

§ *Anupraśna.*

|| Here insert, by transfer, the words "for a twelvemonth." The original runs:

संभाषणानुप्रश्नादि सहास्यां चिव कुर्वतः ।

जायते तु चक्षता पुंसस्त्रिव द्विज वत्सरम् ॥

The commentator says: संवत्सरं कुर्वतः । तेज । गमेज ।

Men fall into hell, who converse with one who takes his food without offering a portion to the gods, the sages,\* the manes, spirits, and guests. Let, therefore, a prudent person carefully avoid the conversation, or the contact, and the like, of those heretics who are rendered impure by their desertion of the three Vedas. The ancestral rite, although performed with zeal and faith, pleases neither gods nor progenitors, if it be looked upon by apostates.†

It is related, that there was, formerly, a king named Śatadhanu, whose wife, Śaibyā, was (a woman) of great virtue. She was devoted to her husband, benevolent, sincere, pure, adorned with every female excellence, with humility, and discretion.‡ The Raja and his wife daily worshipped the god of gods, Janárdana, with pious meditations, oblations to fire, prayers, gifts, fasting, and every other mark of entire faith, and exclusive devotion. On one occasion, when they had fasted on the full moon of Kárktika, and had bathed in the Bhágfrathí, they beheld, as they came up from the water, a heretic approach them, who was the friend of the Raja's military preceptor.§ The Raja, out of respect to the latter, entered into conversation with the heretic; but not so did the princess. Reflecting that she was observing a fast, she turned from him, and cast

\* *Rishi.*

† अद्वावज्ञः कर्त यत्नादेवाभिमृपितामहात्  
न प्रीण्यति तच्छार्द्धं यदेभिरवलोकितम् ॥  
पतिप्रता महाभागा सत्यशीघ्रदयान्विता ।  
सर्वसच्चण्संपद्मा विनयेन नयेन च ॥

§ *Chápachárya*; literally, 'archery-master.'

her eyes up to the sun. On their arrival at home, the husband and wife, as usual, performed the worship of Vishnu, agreeably to the ritual. After a time, the Raja, triumphant over his enemies, died; and the princess ascended the funeral-pile of her husband.

In consequence of the fault committed by Satadhanu, by speaking to an infidel, when he was engaged in a solemn fast, he was born again, as a dog. His wife was born as the daughter of the Raja of Kasi, with a knowledge of the events of her preexistence, accomplished in every science,\* and endowed with every virtue. Her father was anxious to give her, in marriage, to some suitable husband: but she constantly opposed his design; and the king was prevented, by her, from accomplishing her nuptials.† With the eye of divine intelligence, she knew that her own husband had been regenerate as a dog; and, going, once, to the city of Vaidisá, she saw the dog, and recognized her former lord in him. Knowing that the animal was her husband, she placed upon his neck the bridal garland, accompanying it with the marriage-rites and prayers:‡ but he, eating the delicate food presented to him, expressed his delight, after the fashion of his species. At which she was much ashamed, and, bowing reverently

\* *Vijnana.*

† तां पिता दातुकामोऽभूद्वराय विनिवारितः ।

तथैव तस्या विरतो विवाहारम्भतो गृपः ॥

‡ The original has:

ददी तस्ये वराहारं सत्कारप्रवणं शुभम् ।

"She bestowed on him excellent cates and kind treatment."

This is instead of "she placed . . . prayers." The cates are referred to just below.

to him, thus spake to her degraded\* spouse: "Recall to memory, illustrious prince, the ill-timed politeness on account of which you have been born as a dog, and are now fawning upon me. In consequence of speaking to a heretic, after bathing in a sacred river, you have been condemned to this abject birth. Do you not remember it?" Thus reminded, the Raja recollect ed his former condition, and was lost in thought, and felt deep humiliation. With a broken spirit, he went forth from the city, and, falling dead in the desert, was born anew, as a jackal. In the course of the following year, the princess knew what had happened, and went to the mountain Koláhala, to seek for her husband. Finding him there, the lovely daughter of the king of the earth said to her lord, thus disguised as a jackal: "Dost thou not remember, O king, the circumstance of conversing with a heretic, which I called to thy recollection, when thou wast a dog?" The Raja, thus addressed, knew that what the princess had spoken was true, and, thereupon, desisted from food, and died. He then became a wolf; but his blameless wife knew it, and caine to him in the lonely forest, and awakened his remembrance of his original state. "No wolf art thou," she said, "but the illustrious sovereign Śatadhanu. Thou wast then a dog, then a jackal, and art now a wolf." Upon this, recollecting himself, the prince abandoned his life, and became a vulture; in which form his lovely queen still found him, and aroused him to a knowledge of the past. "Prince," she exclaimed, "recollect yourself: away with this uncouth form, to which the sin of

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\* *Kuyonija.*

conversing with a heretic has condemned you!" The Raja was next born as a crow; when the princess, who, through her mystical powers, was aware of it, said to him: "Thou art now, thyself, the eater of tributary grain, to whom, in a prior existence, all the kings of the earth paid tribute."<sup>1</sup> Having abandoned his body, in consequence of the recollections excited by these words, the king next became a peacock; which the princess took to herself, and petted, and fed, constantly, with such food as is agreeable to birds of its class. The king of Kási\* instituted, at that time, the solemn sacrifice of a horse. In the ablutions with which it terminated,<sup>†</sup> the princess caused her peacock to be bathed; bathing, also, herself: and she then reminded Śatadhanu how he had been successively born as various animals. On recollecting this, he resigned his life. He was, then, born as the son of a person of distinction;<sup>‡</sup> and, the princess now assenting to the wishes of her father to see her wedded, the king of Kási caused it to be made known, that she would elect a bridegroom from those who should present themselves as suitors

<sup>1</sup> There is a play upon the word Bali, which means 'tribute', or 'fragments of a meal, scattered abroad to the birds', &c.

\* The original has जनको राजा, 'King Janaka'; thus revealing the monarch's name. This Janaka is nowhere else mentioned in the *Vishnu-purana*.

† *Avahritis*. See the *Laws of the Mānavas*, XI., 88.

‡ We read, in the Sanskrit:

जने च जनकस्यैव पुत्रोऽसी सुमहात्मः ।

"And he was born as son of the very magnanimous Janaka."

Here, then, emerges still another Janaka; unless we suppose the princess to have married her own brother or half-brother..

for her hand.\* When the election took place, the princess made choice of her former lord, who appeared amongst the candidates, and again invested him with the character of her husband. They lived happily together;† and, upon her father's decease, Śatadhanu ruled over the country of Videha.: He offered many sacrifices, and gave away (many) gifts, and begot sons, and subdued his enemies in war; and, having duly exercised the sovereign power, and cherished (benignantly,) the earth, he died, as became his warrior-birth,§ in battle. His queen again followed him in death, and, conformably to sacred precepts, once more mounted, cheerfully, his funeral pile. The king, then, along with his princess, ascended beyond the sphere of Indra, to the regions where all desires are for ever gratified,|| ob-

\* ततः सा पितरं तन्वी विवाहार्थमचोदयत् ।  
स चापि कारथमास पिता तस्याः स्त्रयंवरम् ॥

+ बुधे च तथा साध्यं सभोगान्तृपनन्दनः ।

"And the prince, with her, governed Sabhoga."

Of this country I know of no other notice. There are obvious objections to reading स भोगात्; and I find no lection संभोगात्.

‡ The text seems to point to some close connexion between Kāśī, Vaiḍīśā, and Videha. For Kāśī, see Vol. II., p. 163, notes 12 and ¶; and, for Videha, *ibid.*, p. 165, notes 9 and ¶.

Vidiśā—perhaps intended by Vaidiśā—is mentioned in Vol. II., p. 150, note 6. The word Vaidiśā may be due to the confounding, by ignorant or heedless copyists, of the *i* with the *ai* of old MSS. transcribed by them. Every one who has used such MSS., or has had to do with medieval inscriptions, must have encountered, repeatedly, the particle वि so written as to be all but, if not quite, undistinguishable from वि, and vice versa. Perhaps the unjustifiable Triyāruna may now be accounted for: *vide supra*, foot of p. 37. Also see p. 158, note ‡; and Burnouf's *Introduction*, &c., Vol. I., p. 86, note 2, on Viśālā and Vaiśāli.

§ This phrase is an expansion of *dharmaṭas*.

|| This translates *lokān kāmaduhāḥ*. For the region called by the equivalent name Kāmaduha, *vide supra*, p. 164, Translator's note.

taining ever-during and unequalled happiness in heaven, the perfect felicity that is the rarely realized reward of conjugal fidelity.<sup>1\*</sup>

Such, Maitreya, is the sin of conversing with a heretic, and such are the expiatory effects of bathing after the solemn sacrifice of a horse,<sup>†</sup> as I have narrated them to you. Let, therefore, a man carefully avoid the discourse or contact of an unbeliever, especially at seasons of devotion, and when engaged in the performance of religious rites preparatory to a sacrifice.‡ If it be necessary that a wise man should look at the sun, after beholding one who has neglected his domestic ceremonies for a month, how much greater need must there be of expiation, after encountering one who has wholly abandoned the Vedas, one who is supported by infidels, or who disputes the doctrines of holy writ? Let not a person treat with even the civility of speech, heretics, those who do forbidden acts, § pretended saints,|| scoundrels, sceptics,<sup>¶</sup> and hypocrites. Intercourse with such

<sup>1</sup> The legend is peculiar to the Vishnu Purana, although the doctrine it inculcates is to be found elsewhere.

<sup>2</sup> Haitukas, 'causalists;' either the followers of the Nyaya or

\* सर्वार्थयत्तमतुलं दाय्यत्यमतिदुर्लभम् ।

प्राप्न पुष्टफलं प्राप्य संसिद्धिं ता द्विषोन्नम् ॥

† तथाश्वमेधावभृत्यज्ञानमाहात्यमेव च ।

‡ विशेषतः क्रियाकाले यज्ञादौ चापि दीचितः ।

§ Vikarmastha.

|| Baidālavratika. The original of "hypocrites" is *bakavritti*.

¶ The patrons of the Veda, like their analogues of all times and climes, have a just dread of the exercise of right reason; and *haituka*, or 'rationalist', is, of course, a designation of evil omen to orthodox Hindus. The annexed extract from the *Girvānipadamanjari* of Varadarāja, <sup>of</sup>

iniquitous wretches, even at a distance,—all association

‘logical’ philosophy, or Bauddhas; those who take nothing upon authority, and admit nothing that cannot be proved: or it is ex-

Varada Bhāṭṭa,—*vide supra*, p. 136, note \*,—may remind the reader of Sir William Hamilton’s demolition, quotationwise, of the mathematics. One hapless logician, we here read, was cursed to become a jackal; while another was transformed into a ghoul. A person who addicts himself to the Nyāya is to be reckoned a dog; and Śankara Āchārya is said to stigmatize such a one as a bull sans tail and horns. The extract here follows:

किंच तर्कवैशेषिकादीनि कानिचिह्नशृणुनि विज्ञानि वर्तते ।  
तथा हि । आदिपर्वणि [Sl. 4192–6] भीष्मोत्पत्तिकथानन्तरं पाण्डुः  
कुल्या आह ।

स च दीर्घतमा नाम शापाद्विरजायत ।  
स पुचाङ्गनयामास गोतमादीव्यायशः ।  
लोभमोहाभिभूतासु पुचास्ते गोतमादयः ॥ इति ।  
अत एव हयश्चीर्षपञ्चरात्रे ।

कपिलशास्त्रादस्य नास्तिको नप एव च ।  
ऋषयस्तामसा एते शास्त्रमेषां विमोहनम् ॥ इति ।  
भीष्मधर्मे [Read *Anuśāsana-parvan*, sl. 2195–6] ।

आन्वीक्षिकीं तर्कविद्यामगुरुको निर्दिकाम् ।  
हेतुवादान्वयस्तस्तु विजेता ब्राह्मणादिषु ॥  
यस्यायं फलनिष्पत्तिः शृगालस्य भव द्विज ।  
न तर्कशास्त्रदग्धाय न वार्च्य पिशुनाय च ॥ इति ।  
दानधर्मे ।

आन्वीक्षिक्यां सदासङ्गं नरं श्वानं च तं विदुः ।  
आदिलपुराणे ।

बौद्धा वैशेषिका जैना भविष्यति कल्पी युगे ।  
पद्मपुराणे ।

कणादं गोतमं शाक्तमुपमन्युं च जैमिनिम् ।  
ऋषयस्तामसा एते शास्त्रमेषां विमोहनम् ।  
मच्छत्यावेश्वितेरतीरभेदो मम गोपितः ॥ इति ।  
रामायणे ॥ योध्याकाण्डे ।  
शास्त्रेष्वयेषु मुख्येषु विद्यमनेषु तुर्वृधाः ।  
बुद्धिमान्वीक्षिकीं प्राप्य निरयं प्रतियन्ति ते ॥

with schismatics,—defiles. Let a man, therefore, care-  
plained, those who, by argument, cast a doubt upon the efficacy

भवेत्पिण्डितमानी यो ब्राह्मणो वेदनिन्दकः ।  
आन्वीक्षिकीं तर्कविद्यामगुरुर्गो निरथिकाम् ॥  
हेतुवादाभ्युवन्सत्यु विजेता हेतुवादिकः ।  
क्रोष्टा चामितवक्ता च ब्राह्मणानां सदैव हि ॥  
सर्वापशङ्की मूढ़व्य बालव्य कट्टवागपि ।  
बोद्धव्यक्षोमसस्तात् नरश्वानं च तं विदुः ॥  
यथा श्वाभिमतं दुष्टं हनुं विवावसृज्यते ।  
एवं संभाषणार्थाय स हि शास्त्रवधाय च ॥ इति ।  
मिताचारायाम् ।  
हेतुकाम्बकवृत्तींच वाद्याचेणापि नार्चयेत् ।  
तर्काप्रतिष्ठानादिति व्याससूत्रम् [II., I., 11] । नेषा तर्केण मतिरापनेया  
इति श्रुतिः [Katha Upanishad, II., 9] । पादे पार्वतीं प्रतीक्षर आह ।  
मच्छत्यावैश्वर्तैवित्रैः संप्रोक्तानि ततः परम् ।  
कणादेन तु संप्रोक्तं शास्त्रं वैश्विकं महत् ॥  
गोतमेन तथा न्यायं साहूं तु कपिलेन वै ।  
द्विजमना जैमिनिना पर्वे वेदमयर्थतः ॥  
लिरीश्वरेण वादेन हृते शास्त्रं महत्तमम् ॥ इति ।  
पराश्वरोपपुराणे ।  
अचापादप्रणीते च काणादे साहूयोगयोः ।  
त्वायाः श्रुतिविरुद्धोऽशः श्रुतेकश्चरणीर्नुभिः ।  
जैमिनीये च वैयासे विरुद्धांशो न कस्यन् ॥ इति ।  
काशीमाहात्म्ये । तर्केशास्त्रं पठित्वात्यनं परिभाव्य महातार्किको जातः ।  
तदनम्भरमग्न्यागमनादिकं हृत्वा मातुलाग्नां भजेण हृत्वा स्थितवान् ।  
कदर्थदेशे कलिवृक्षोपरि महापिशाचो भूत्वा बड़कालपर्यन्तं स्थितः ।  
द्विजेता नाम कस्यन् ब्राह्मण इत्यादि सर्वत्र श्रयते । अत एव त्रुहदा-  
रण्यकभाष्ये आचार्यचरणीश्वतम् । पुच्छविषाणुरहितास्तार्किकवसी-  
वदाः प्रत्यवतिष्ठन्त इति । तस्मद्विशेषिके तर्के चायनं न पठीय-  
मितेऽप्रतीयते ।

Vishadaraja's citations and references are careless in the extreme. To the source of the extract which he professes to take from the *Ramayana* a clue is indicated by the verses wrongly attributed to the *Mokshadharma*; and the line which he assigns to the *Mitakshara* is the very passage of the *Vishnu-purana* to which this note is appended.

fully avoid them.\*

These, Maitreya, are the persons called naked, the meaning of which term you desired to have explained. Their very looks vitiate the performance of an ancestral oblation: speaking\* to them destroys religious merit for a whole day. These are the unrighteous heretics to whom a man must not give shelter,† and speaking to whom effaces whatever merit he may, that day, have obtained. Men, indeed, fall into hell, as the consequence of only conversing with those who unprofitably‡ assume the twisted hair and shaven crown; with those who feed without offering food to gods, spirits, and guests;§ and those who are excluded from the presentation of cakes and libations of water to the manes.

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of acts of devotion. ||

\* दूरादपात्सः संपर्कः सहास्यापि च पापिभिः ।  
पाषण्डभिर्दुराचारैस्त्वान्परिवर्जयेत् ॥

† एते पाषण्डनः पापा न ह्येतानालपेत्पुधः ।

This is the only reading that I find. Professor Wilson may have read *ārayet*, for *ālapet*; mistaking its meaning.  
‡ *Vīthā*.

§ मोघाश्चिनामखिलशीचनिराकृतानाम् ।

|| This last explanation is the only one given by the commentator,—in a line in the midst of an anonymous metrical quotation:

सदेहक्षेत्रभिष्य सल्कर्मसु स हेतुकः ।

But see the *Mānavadharmaśāstra*, XII., 111, and Kullūka's gloss thereon.

In his *Essays*, *Analytical*, &c., Vol. I., pp. 5–7, Professor Wilson has given an account of the measures which he took, in India, towards preparing the materials that served as the basis of his Analyses of the Purāṇas, a series of papers ultimately abandoned unfinished. Under his oversight, we read, "judices were drawn up in Sanskrit. To convert

them into English, I employed several native young men, educated in the Hindu College, and well conversant with our language; and to them the Pandits explained the summary which they had compiled. The original and translation were examined by myself, and corrected wherever necessary. When any particular article appeared to promise interest or information, I had that translated in detail, or translated it myself; in the former case, revising the translation "with the original."

From among all the works thus dealt with, none was the object of greater care than the *Vishnu-purana*. Of this a very large part was thought worthy of unabridged reproduction in English. Out of the scattered portions left untranslated, the longest occurs in the Book here completed, embracing Chapters VIII.—XVIII.

This being an appropriate place for a general note, and it being of interest to know the relation of the present version to that made in India, I shall here add a few specimens of the latter,—now the property of the India Office Library,—indicating the locality of the corresponding passages in the former.

Vol. I., p. 87, l. 6 *ab infra*.

"As the characteristics of seasons are seen (to be the same and identical in all their returnings), so in that manner they are the same in every beginning of the Yuga, &c. Thus, he creates, again and again, on the commencement of the Kalpas. This (Brahmā) is desirous of creating, has the power of so doing, and is joined with the power of making creations."

Vol. II., p. 223, l. 6.

"He who thinks on Vásudeva during his prayers, sacrifices, and worship, despises even the state of Mahendra."

Vol. II., p. 241, l. 5.

"In the same manner, O Maitreya, as the sun shines here in the midday, so does he shine in the other Dwipas in the midnight. He is always seen opposite, in the time of his setting and rising, (whether seen) from the cardinal points or the corners. Whoever observes the sun from any place, he is rising there; and wherever he disappears, he is setting there. The sun is constantly present, and is neither setting nor rising (in any place, in reality). The ideas of his setting and rising are obtained merely from his being either visible or invisible (in any particular place)."

Vol. II., p. 244, l. 6.

"The rays of the sun and fire, identical with light and heat, pervade, during both day and night, being mingled with each other."

Vol. II., p. 281, note \*.

"Both these waters are productive of virtue and destructive of sin. These waters, O Maitreya, are of the Mandakini; and it is the bathing in them that is called *Divyasnána*."

Vol. II., p. 309, l. 4 *ab infra*.

"When the world, being freed from works, is rendered void of defects pure in its real form, and identical with knowledge, then the tree of desire produces no fruits, and all distinctions of matter are lost."

Vol. II., p. 320, l. 8.

"The earth, feet, legs, buttocks, thighs, belly, &c., are, thus, depending upon one another. In the same manner, therefore, as this palanquin is upon my shoulder, so you do bear a load, also."

Vol. III., p. 17, l. 7.

"In the Raivata Manwantara, he, the Vishnú, who is the superior of all the Devatás, was born in the womb of Saímbhútí, with the Rájasa-gaúpa, under the title of Mánasa."

Vol. III., p. 65, l. 1.

"A fourth Saímhítá was written by Romaharshaña, called Romaharshańiká. The essence of these four Saímhítás, O Muni, or Maitreya, I have given in this Vishnú Puráńa, which I shall communicate to you."

Further, we have, in Vol. III., "Bhagadheya" for "Nábhanidhí", p. 13, last line; "twenty-one", p. 23, l. 5; "Medhátithi", p. 25, l. 3; "Savarga", p. 27, l. 2; an omission of "Táras", p. 27, l. 6 and note ||; &c. &c. &c.



# VISHNU PURANA.

## BOOK IV.

### CHAPTER I.

Dynasties of kings. Origin of the solar dynasty from Brahmá. Sons of the Manu Vaivaswata. Transformations of Ilá or Sudyumna. Descendants of the sons of Vivaswat: those of Nedishítha. Greatness of Marutta. Kings of Vaisálí. Descendants of Śaryátí. Legend of Raivata: his daughter Revatí married to Balaráma.

MAITRÉYA.—Venerable preceptor, you have explained to me the perpetual and occasional ceremonies which are to be performed by those righteous individuals who are diligent in their devotions; and you have, also, described to me the duties which devolve upon the several castes, and on the different orders of the human race. I have now to request you will relate to me the dynasties (of the kings who have ruled over the earth).<sup>1</sup>

<sup>1</sup> The complete series of the different dynasties is found elsewhere only in the Váyu, the Brahmánda (which is the same), the Matsya, and the Bhágavata Puráñas. The Brahma Purána and the Hari Vaiśá, the Agni, Linga, Kúrma, and Garuda Puráñas have lists of various extent, but none beyond the families of Pándu and Kṛishṇa. The Márkañdeya contains an account

**PARASARA.**—I will repeat to you, Maitreya, an account of the family of Manu, commencing with Brahmá, and graced by a number of religious, magnanimous,\* and heroic princes. Of which it is said: "The lineage of him shall never be extinct, who daily calls to mind the race of Manu, originating with Brahmá."<sup>1</sup> Listen, therefore, Maitreya, to the (entire) series† of the princes of this family, by which all-sin shall be effaced.

Before (the evolution of) the mundane egg, existed Brahmá, who was Hirañyagarbha, the form of (that supreme) Brahma which consists of Vishnú as identical with the Rig-, Yajur-, and Sáma-‡(Vedas); the primeval, uncreated cause§ of all worlds. From the right thumb of Brahmá was born the patriarch Daksha:<sup>2</sup> his daughter was Aditi, who was the mother|| of

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of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals. In the Rámáyaña, Mahábhárata, and in the other Puráñas, occasional short genealogies and notices of individual princes occur. In general, there is a tolerable conformity: but this is not invariably the case; as we shall have occasion to observe.

<sup>1</sup> In the historical passages of all the Puráñas in which such occur, and, especially, in the Vishnú and Váyu, verses, apparently the fragments of a more ancient narrative, are frequently cited. It may, also, be noticed, as a peculiarity of this part of the Puráña, that the narration is in prose.

<sup>2</sup> Daksha is elsewhere said to have been one of the mind-born sons of Brahmá, or to have been the son of the Prachetasas. See Vol. II., p. 9, note 1.

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\* *Vira*, which the commentator defines by *utsdhavat*, 'energetic'.

† *Anupúrvi*, 'succession.'   ‡ The original adds 'etc.'   § *Ádibhuta*.

|| The father being Kaśyapa, according to the *Bhágavata-puráña*, IX., I., 10.

the Sun.\* The Manu (Vaivaswata) was the son of the celestial luminary; and his sons<sup>1</sup> were Ikshwáku,

<sup>1</sup> According to the nomenclature sometimes followed, and, as we shall have reason to conclude, intended in this place, there are ten sons of Manu. The commentator regards them, however, as but nine; considering Nábhága-nedishtha but one name, or, Nedishtha the father of Nábhága.† The number is generally stated to be nine; although there is some variety in the names, particularly in this name, which occurs Nabhwágadishtha, Nábhágárišhá,‡ and also separated, as Nábhága, Nabha, or Nabhága; Nedishtha, Dishtá, and Arishhá: the latter, as in the Kúrma, distinctly stated, नाभागे द्युरिष्टः। Again, नेदिष्टः सप्तमः सूतः। Brahma Purána. The commentator on the Hari Vaiñśa quotes the Vedas for Nábhágadishtha: नाभागदिष्टं वि मानवमिति श्रुतिः।§ But the name occurs as Nábhánedishtha in the Aitareya Bráhmaṇa of the Rígveda, where|| a story is told of his being excluded from all share of his inheritance, on the plea of his being wholly devoted to a religious life: नाभानेदिष्टं वि मानवं ब्रह्मचर्यं वसन्त भातरो निरभजन्। See, also, Asiatic Researches, Vol. VIII., p. 384.¶ The name, as ordinarily written, Na-bhága, 'no-share,' has, nevertheless, an obvious connexion with the legend. The name of Nriga is found only in our text, the Padma, and the

\* *Vivaswat*; and so in the next sentence.

For Vivaswat's wives, *vide supra*, p. 20, text and note 1.

† नाभागस्त पिता नेदिष्ट इत्थः। क्वचिच्चेदिष्टस्यैव दिष्ट इत्थपि संहा। Dishtá is here recognized as a substitute, "somewhere," for Nedishtha. *Vide infra*, p. 240, notes 2, †, ‡, and §§.

‡ Corrected from "Nábhágarišhá".

§ This quotation is from Nilakaṇha on the *Harivaiñśa*, sl. 614. Only I find, invariably, the reading नाभानेदिष्ट, yielding Nábhánedishtha.

|| V., 14. On the Nabánazdists of the ancient Pársis, see Professor R. Roth, *Zeitschrift der Deutschen morgenländischen Gesellschaft*, Vol. VI., pp. 243—247.

¶ Mr Colebrooke's *Miscellaneous Essays*, Vol. I., p. 25.

Nriga,\* Dhřishṭa, Šaryáti,† Narishyanta, Prámšu, Nábhága, Nedishtha,‡ Karúsha,§ and Přishadhra.

Bhágavata: the Váyu has Najava.|| Prámšu is, also, the reading of the Váyu and Agni, but not of the rest, ¶ which have Vena, Vanya, Dańda, Kuśanábha, or Kavi, in its place. The Mahábhárata, Ádi Parvan, \*\* p. 113, has: Vena, †† Dhřishnú, Narishyanta, Nábhága, Ikshwáku, Karúsha, Šaryáti, Ilá, Přishadhra, and Nábhágárišhṭa. The Padma Purána, in the Pájála Khańda, says there were ‘ten,’ ‡‡ and names them Ikshwáku, Nriga, Dishá, Dhřishṭa, Karúsha, Šaryáti, Narishyanta, Přishadhra, Nábhága, and Kavi.

\* *Vide supra*, p. 13, note ††; et *infra*, p. 256, notes \* and §.

† Several MSS. have Saryáti.

‡ Substituted, here and in numerous instances below, for the unmeaning “Nedishtha”. § In three MSS. I find Kárúsha.

|| This seems to have been mistaken for Nahava, into which one of Professor Wilson’s MSS. corrupts Nahusha, itself an error for Nabhaga.

¶ But see note ‡‡, below.

\*\* *Sl.* 3140—3142. The last person of this group is called, in the text, the tenth; and Nilakanítha, the commentator, says, of him: नाभागादन्त्यै च नाभागारिष्टी दशमः। We are to understand, then, by नाभागेक्ष्वाकु, not one name, but an irregular combination of two.

†† The commentator Arjuna Miśra here reads Veńu.

‡‡ And so says the *Bhágavata-purána*,—IX., I., 11, 12,—which gives the same names, save Nabhaga for Nábhága. At VIII., XIII., 2, 3, it has, among ten names, both Nabhaga and Nábhága, omitting Nriga; and it puts Vasumat for Kavi. *Vide supra*, p. 14, note \*.

Like our text at pp. 13, 14, *supra*, the *Márkańdeya-purána*, LXXIX., 11, 12, says that the Manu had nine sons: Ikshwáku, Nabhaga, Dhřishṭa, Šaryáti, Narishyanta, Nábhága, Dishá, Karúsha, and Přishadhra. The Calcutta edition of the *Márkańdeya-purána* has, here, such bad readings as Šarmáti, Kurúsha, and Prushadhrú. See, likewise, the same Purána, CXI., 4, 5.

In the *Hariváhiṇa*, 613, 614, the names, in the best MSS., are, substantially, as in the *Márkańdeya-purána*; except that, instead of Nábhága and Dishá, we find Prámšu and Nábhágárišhṭa, with the variant Dańda and Nedishtha. Further, Dhřishnú is a common substitute for its synonym Dhřishṭa.

Before their birth, the Manu, being desirous of sons, offered a sacrifice\* (for that purpose,) to Mitra and Varuña; but, the rite being deranged, through an irregularity of the ministering priest, a daughter, Ilá,† was produced.<sup>1</sup> Through the favour of the two divinities,

<sup>१</sup> तत्त्वापञ्जते होतुरपचारादिका नाम कन्दा बभूव । “That sacrifice being wrongly offered, through the improper invocations of the Hotri,” &c.‡ It is also read अपहृते, ‘frustrated.’ This is rather a brief and obscure allusion to what appears to be an ancient legend, and one that has undergone various modifications. §

The *Váyu-purána* has two several lists of the sons of the Manu. The first names Ikshwáku, Nabhaga, Dhfishnú, Śaryáti, Narishyanta, Nábhága Arishtha, Karúsha, Pŕishadbra, and Práinsú; the second, Ikshwáku, Nabhaga, Dhfishtha, Śaryáti, Narishyanta, Práinsú, Nábhága Arishtha, Karúsha, and Pŕishadbra.

As each of these lists distinctly states that it reckons up only ten persons, we are to find but one in नाभागोऽस्ति:, which stands, here, in lieu of the more ordinary नाभागास्ति:.

See the preceding page, note \*\*; also, p. 240, note \*\*, and p. 256, note \*, *infra*.

\* *Ishти.*

† See the references in note \* to p. 236, *infra*; also, Professor Wilson's Translation of the *Rigveda*, Vol. I., p. 82, note a.

‡ It is to this effect that the passage is to be understood, if we read अपहृते, which lection the commentator prefers: तत्त्वापञ्जते मनुपत्न्या कन्दार्थं प्रार्थितस्य होतुरपचारात्कन्दासंकल्परूपात् । अपहृते विकले जाते सुति कन्दामूर्तुः । He adds: अपहृतेरिति पठेऽपहृष्टाञ्चोमाष्ठेतोस्ति: । I nowhere find Professor Wilson's reading अपहृते.

§ Premising the names of the Manu's ten sons, the *Bhágavata-purána*, IX., I., 13—16, says, as translated by Burnouf:

“Avant leur naissance, quand le Manu n'avait pas encore d'enfants, le heureux Vasichtha, ce puissant sage, avait célébré le sacrifice de Mitra et de Varuña, pour lui donner des fils.

“Alors Craddhâ, la femme du Manu, qui s'était soumise au vœu du lait, s'étant rendue auprès de l'officiant, se jeta à ses pieds, et le supplia de lui donner une fille.”

“Mais à l'instant où le Brâhmaṇe faisant les fonctions d'officiant,

however, (her sex was changed, and) she became a man, named Sudyumna. At a subsequent period, in con-

According to the Matsya, no change of sex took place, in the first instance. The eldest son of Manu was Ida or Ilā (इडा or इला), whom his father appointed sovereign of the seven Dwipas. In his progress round his dominions, Ilā came to the forest of Śambhu or Śiva; entering into which, he was changed to a female, Ilā, agreeably to a promise made, formerly, by Śiva to Párvati,—who had been, once, unseasonably broken in upon by some sages,—that such a transformation should be inflicted on every male who trespassed upon the sacred grove. After a season, the brothers of Ilā sought for him, and, finding him thus metamorphosed, applied to Vasishtha, their father's priest, to know the cause. He explained it to them, and directed them to worship Śiva and his bride. They did so, accordingly; and it was announced, by the deities, that, upon the performance of an Aśwamedha by Ikshwáku, Ilā should become a Kimpurusha, named Sudyumna, and that he should be a male one month, and a female another month, alternately. The Váyu, which is followed by most of the other authorities, states, that, upon Manu's offering their share of the sacrifice to Mitra and Varuṇa, instead of a boy, a girl was born; according to the Vedas: इडा जस्ते हति मृतिः । Manu desired her to follow him:

तामिलेवद्य होवाच मनुर्दण्डधरः सृतेः ।

अगुगच्छामि भद्रं ते तमिला प्रख्यवाच ह ॥

Whence her name Ilā (from *ila* or *ida*, 'come'). There, however, Manu propitiates Mitra and Varuṇa; and the girl Ilā is

venait de recevoir ses instructions de celui qui récite le *Yadju*s, et tenait entre ses mains l'offrande, l'attention qu'il donnait à la prière de Craddhâ, lui fit commettre une erreur dans la manière dont il prononça le mot *Vachat*.

"La méprise de l'officiant donna lieu à la naissance d'une fille qui fut nommée Ilā."

\* In Ilāvīta, the scholiast says.

sequence of (becoming subject to the effects of) a malediction once pronounced by Śiva,\* Sudyumna was

changed into the boy Ila, or Sudyumna, by their favour: as the Márkandeya:<sup>†</sup>

तथेति ताभ्यामुकं तु देवाभ्यां सिवं कन्यका ।

इता इत्थः समभवत्सुयुक्तं इति विश्वृतः ॥

Sudyumna's subsequent change to a female again is told much as in the Matsya; but his being alternately male and female is not mentioned in the Váyu, any more than it is in our text. The Bhágavata agrees, in that respect, with the Matsya; but it has, evidently, embellished the earlier part of the legend, by the introduction of another character, Śraddlá, the wife of the Manu. It is said, that it was by her instigation,—as she was desirous of having a girl,—that the ministering Brahmans altered the purpose of the rite; in consequence of which a girl, instead of a boy, was born. The similarity of the name has induced the learned author of the Origin of Pagan Idolatry to conceive that he has found the Ila of the Hindus in the Il or Ilus of the Phenicians. "The Phenician *Il* is the masculine *Ila* of the Hindoos and Indo-Scythæ; and *Ila* was a title of Menu or Buddha, who was preserved in the ark, at the time of the deluge." Vol. I., p. 156. And he thence concludes, that Ila must be Noah; whilst other circumstances in his Phœnician history identify him with Abraham. Vol. I., p. 159. Again: "*Ilus* or *Il* \* \* is a regular Cuthic name of Buddha, which the Phenicians, I have no doubt, brought with them from their settlements on the Erythræan sea: for Buddha or Menu, in the character of Ila, is said to have married his own daughter, Ila, who is described as the offspring of an ancient personage that was preserved in an ark, at the time of the general deluge." Vol. I., p. 223. Now, whatever connexion there may be between the names of Ila, Il, Ilus, Ilium, Ilá 'the earth,' and Illos 'slime,' there is no very obvious

\* *Ikvara*, in the original.

† CXI., 11, 12.

again transformed to a woman, in the vicinity of the hermitage of Budha, the son of (the deity of) the Moon. Budha saw and espoused her, and had, by her, a son named Purúravas.\* After his birth, the illustrious† Rishis, desirous of restoring Sudyumna to his sex, prayed to the mighty Vishnu; who is the essence of the four Vedas,§ of mind,|| of everything, and of nothing;¶ and who is in the form of the sacrificial

resemblance between the Pauránik legends of Ilá and the Mosaic record; nor do the former authorize the particulars of Ila stated by Mr. Faber, on the authority, probably, of Colonel Willford. The Manu Satyavrata, who was preserved in the ark, is never called Ila; nor is he the father of Ilá. Buddha was not so preserved; nor is Ila ever a title of Buddha. Budha (not Buddha), the husband of Ilá, never appears as her father; nor is he a Manu; nor is she the daughter of any ancient personage preserved in an ark. There is not, therefore, as far as I am aware, any circumstance in the history of Ila or Ilá which can identify him either with Abraham or Noah.

\* सातुरागच्छ तस्या बुधः पुरुरवसमाद्वजमुत्पादयामास।

Thus it is indicated, observes the commentator, that the Solarian race sprang from the Lunarian.

For Ilá and Purúravas, see Chapter VI. of this Book. Ilá is dwelt on, in great detail, by Burnouf, in his *Bhágavata-purána*, Vol. III., Preface, pp. LXX.—XCII.

See, for another version of the original, Dr. Muir's *Original Sanskrit Texts*, Part I., p. 44.

† *Anitajeas.*

‡ In all my MSS., Vishnu is qualified, first of all, as 'identical with sacrifice,' *ishtimaya*.

§ The epithet 'one with the law', *dharma-maya*, here follows, in nearly all my MSS.

|| Here all my best MSS. insert 'identical with intelligence', *jñanamaya*.

¶ This is not in all MSS.

male;\* and, through his favour, Ilá once more became Sudyumna; (in which character) he had three sons, Utkala, Gaya; and Vinata.<sup>†</sup>

In consequence of his having been, formerly, a female, Sudyumna was excluded from any share in his paternal dominions: but his father, at the suggestion of Vasishtha, bestowed upon him the city Pratishthána;<sup>‡</sup> and he gave it to Purúras.<sup>¶</sup>

<sup>\*</sup> The Matsya calls the name of the third, Haritáswa; the Váyu, &c., Vinatáswa; the Márkandeya,<sup>†</sup> Vinaya; and the Bhágavata,<sup>§</sup> Vimala. All but the last agree in stating that Utkala (Orissa) and Gayá (in Behar) are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kauravas; the Váyu makes him king of the west.<sup>||</sup> The Bhágavata calls them, all three, rulers of the south.<sup>¶</sup>

<sup>†</sup> The authorities agree in this location of Sudyumna. Pratishthána<sup>\*\*</sup> was situated on the eastern side of the confluence of the Ganges and Juunna, the country between which rivers was the territory of the direct male descendants of Vaivaswata. In the

\* *Yajnapurusha*. See Vol. I., p. 61, note 1; p. 163, note \*; and pp. 180, 181; also, Vol. II., p. 136.

† One MS. has Purushvara.

‡ CXL., 15.

§ IX., I. 41.

|| The *Váyu-puráha* says:

उत्कलस्तोक्तलं राष्ट्रं विनताश्चस्य पश्चिमम् ।  
दिक्पूर्वा तस्य राजवैर्ग्यस्य तु गया पुरी ॥

We are, thus, told, that the kingdom of Vinatáswa lay to the west of Utkala.

With this compare the *Hariváhśa*, sl. 632; and the *Linga-puriáha*, Prior Section, LXV., 27.

॥ दिलिषापथराजानो बभूवधर्मवत्सलः ।

*Vide infra*, p. 240, note ||.

\*\* See Burnouf's *Bhágavata-puráha*, Vol. III., Preface, pp. XCVII., XCVIII.

- Of the other sons of the Manu, Pŕishadhra, in consequence of (the crime of) killing a cow,\* was degraded

Hari Vamśa,† it is said that he reigned in Pratishthāna, having killed Dhṛishṭaka, Ambariṣha, and Dañda:

सुधृष्टः कार्यमास प्रतिष्ठाने नृपक्रियाम् ।

धृष्टकश्चाम्बरीष्व दण्डसेति हतचयः ॥

M. Langlois had,‡ no doubt, सुतचयः in his copy; as he renders it: § ‘Il donna \* \* \* naissance à trois enfants;’ though, as he observes, Hamilton|| had called these the sons of Ikshwáku. The Brahma Purána has not this passage; nor does the commentator on the Hari Vamśa give any explanation: neither does anything of the kind occur elsewhere. We have, however, subsequently, in the text, ¶ Dañda named as a son of Ikshwáku; and, in the Padma Purána, Srishṭi Khañda, and in the Uttara Kánda of the Rámáyána, we have a detailed narrative of Dañda, the son of Ikshwáku, whose country was laid waste by an imprecation of Bhárgava, whose daughter \*\* that prince had violated. His kingdom became, in consequence, the Dañdaka forest. The Mahábhárata, Dána Dharma,†† alludes to the same story. If, therefore, the preferable reading of the Hari Vamśa be Suta, ‘son,’ it is at variance with all other authorities. At the same time, it

\* The Sanskrit has ‘his teacher’s cow’.

† SL. 637.

‡ Since he puts “Dandaca”, a word of three syllables, it is more than probable that he followed some such reading as दण्डकसेति ते चयः, which I find to be the most ordinary. In some MSS., दण्डसेति सुतास्त्रयः occurs. The lection हतचयः is of no account. It seems like a corruption of the last syllables of दण्डसेतीह ते चयः, which is read in one of Professor Wilson’s MSS.

§ Vol. I., p. 54.

|| The fact as to Mr. Hamilton’s statement is more correctly expressed in these words: “Fr. Hamilton dit que ce roi, et par conséquent ses frères, étaient fils d’Ikchhwâcou.” See *Genealogies of the Hindus, &c.*, p. 64.

¶ *Vidē i-fra*, p. 259.

\*\* Abjá, by name.

†† A part of the Sánti-parvan.

to the condition of a Śúdra.<sup>1</sup> From Karúsha descended the mighty warriors\* termed Kártishas, (the

must be admitted, that the same work is singular in asserting any collision between Dañdá and his brothers and Sudyunna; and the passage seems to have grown out of that careless and ignorant compilation which the Hari Vániśa so perpetually presents. It is, not improbably, a gratuitous perversion of this passage in the Matsya:

नाभागस्ताम्बरीषसु धृष्टसु च सुतचयम् ।

'Ambarísha was the son of Nábhága;† and Dhřishá had three sons.'‡

<sup>1</sup> This story has been modified, apparently, at different periods, according to a progressive horror of the crime. Our text simply states the fact. The Váyu says he was hungry, and not only killed, but ate, the cow of his spiritual preceptor, Chyavana. In the Márkañdeya,§ he is described as being out a hunting, and killing the cow of the father of Bábhavya, mistaking it for a Gavaya or Gayal. The Bhágavata,|| as usual, improves upon the story, and says that Pŕishadhra was appointed, by his Guru, Vasishtha, to protect his cattle. In the night, a tiger made his way into the fold; and the prince, in his haste, and in the dark, killed the cow upon which he had fastened, instead of the tiger. In all the authorities, the effect is the same; and the imprecation of the offended sage degraded Pŕishadhra to the caste of a Śúdra. According to the Bhágavata, the prince led a life of devotion, and, perishing in the flame of a forest, obtained final liberation. The obvious purport of this legend, and of some that follow, is, to account for the origin of the different castes from one common ancestor.

\* *Kshattriya.*

† *Vide infra*, p. 257.

‡ For their names, *vide infra*, p. 255, note 2.

§ Ch. CXII.

|| IX., II., 3—14.

sovereigns of the north.)<sup>1\*</sup> The son of Nedishtha,<sup>†</sup> named Nábhága, became a Vaisya:<sup>‡</sup> his son was Bhalan-

<sup>1</sup> The Bhágavata<sup>§</sup> also places the Kárúshas in the north:  
उत्तरापथगोपारो ब्रह्मणा धर्मवत्सलाः ।

But the country of the Kárúshas is, usually, placed upon the Páripátra or Vindhya mountains. See Vol. II., p. 158, note 2.¶

<sup>2</sup> The Váyu has 'Nábhága, the son of Arishfa:' नाभा-गोरिष्टपुत्रसु ॥<sup>\*\*</sup> The Márkañdeya<sup>††</sup> has 'the son of Dishfa:' दिष्टपुत्रसु नाभागः । The Bhágavata<sup>‡‡</sup> also calls him the son of

\* I do not find this parenthesis in the original; nor is it taken from the commentary.

† One MS. has Dishfa. *Vide supra*, p. 231, note †.

‡ See *Original Sanskrit Texts*, Part I., pp. 45, 46. § IX., II., 16.

|| By the term *uttarapatha*, used in the original, the regions to the north of the Vindhya mountains are intended. The regions to the south of those mountains are, similarly, denominated *dakshinapatha*. *Vide supra*, p. 237, note ¶.

¶ But also see Vol. II., p. 123, text and note 1; p. 133, text and note †.

\*\* The verse, as I find it, runs:

नाभागोरिष्टपुत्रसु विद्वानासीद्वलन्दनः ।

That is to say, Bhalandana is declared to be son of 'Nábhága Arishfa.' The purport of the verse is, manifestly, to set forth the paternity of Bhalandana. Besides this, not to increase the Váyu-purána's tale of the Manu's sons from nine to ten, Nábhága Arishfa must be taken together, as denoting one person. The sense would not be changed, while the grammar would be amended, by reading नाभागारिष्ट०, —yielding Nábhágárishfá,—which, as we have seen, occurs elsewhere. *Vide supra*, p. 232, notes \*\* and ††; also, p. 256, note \*, *infra*.

†† CXIII., 2. And so the Linga-purána, Prior Section, LXVI., 53.

‡‡ IX., II., 23:

नाभागो दिष्टपुत्रोऽच्युः कर्मणा वैखतां गतः ।

Śridhara remarks, on this: दिष्टस्य पुत्रो नाभागो वैखमाणगाभागादच्यु इति भाक्षिङ्गदासार्थमनुवादमाचम् ।

The Nábhága from whom this one is thus discriminated is named in IX., IV., 1, 9, 13; also, in VIII., XIII., 2. *Vide supra*, p. 14, note \*, and p. 232, note ††.

The commentator on the Vishnu-purána says: नेदिष्टस्य पुत्रो नाभागो वैखतां गतः ।

dana;<sup>1 \*</sup> whose son was the celebrated Vatsa-

Dishá. According to that authority, he became a Vaiśya by his actions. The other Puráṇas generally agree, that the descendants of this person became Vaiśyas; but the Matsya and Váyu do not notice it. The Márkaṇdeya details a story of Nábhágá's carrying off and marrying the daughter of a Vaiśya; in consequence of which he was degraded, it is said, to the same caste, and deprived of his share of the matrimonial sovereignty, which his son and successor recovered. The Brahma Puráṇa and Hari Váṁśa† assert, that two sons of Nábhágárishta again became Brahmans: but the duties of royalty imply the Kshattriya caste of his posterity; and the commentator on our text observes,‡ that the son of Nábhágá was born before his father's degradation, and, consequently, the race continued Kshattriya;—an assertion unsupported by any authority: and it must, therefore, appear, that a race of Vaiśya princes was recognized by early traditions.

<sup>1</sup> Bhanandana:§ Bhágavata.

नाभागो दिष्टपुचोऽन्यः कर्मणा वैश्वतां गतः ।  
एति शुकोक्तेः । तस्य च पुचोत्पन्ने इत्तरकालमेव वैश्वतप्राप्त्या तत्पुचस्य  
भलन्दगस्य च त्रियत्वमविद्युत्तमेव । अत एष तदन्वयस्य महत्तस्य चक्र-  
वर्तीन् संगच्छते । This imports, that it was not till after the birth of  
Bhalandana, that Nábhágá was turned into a Vaiśya; and hence it is  
that his descendants were, like himself in his original dignity of birth,  
Kshattriyas.

We meet with other Nábhágás, at pp. 256 and 303, *intra*.

\* In two MSS. I find Bhanandana, for which see note §, below.

† नाभागारिष्टपुचो द्वौ वैश्वी ब्राह्मणतां गतौ ।

So read my best MSS.; the Calcutta edition being defective here. Some  
MSS. have Nábhágadishta for the name; and, in one, I find Nábhágá:  
नाभागस्य तु पुचो द्वौ वैश्वी ब्राह्मणतां गतौ ।

M. Langlois must have had before him a still different lection, one  
much like that in the Bombay edition; for he translates: "Les fils de  
Nábhágárishta, Kshatriyas d'origine, devinrent Véśyas."

‡ See note §§ in the preceding page.

§ This looks like a Bengal corruption of Bhalandana, the reading in  
all my best MSS. of the Bhágavata. See note \* in the next page.

prī:<sup>1\*</sup> his son was Prámśu;† whose son was Prajáni;<sup>2</sup> whose son was Khanitra;<sup>3</sup> whose son was the very valiant Kshupa;<sup>4</sup>‡ whose son was Vińśa;<sup>5</sup>

<sup>1</sup> Vatsapriti: Bhágavata. Vatsaśri: Márkañdeya. § The latter has a story of the destruction of the Daitya Kujámbha by Vidúratha, the father of Sunandá, the wife of Vatsaśri. The Váyu has Sahasrári.||

<sup>2</sup> Pramati: Bhágavata. ¶

<sup>3</sup> According to the Márkañdeya, the priests of the royal family conspired against this prince, and were put to death by his ministers.

<sup>4</sup> Chákshusha: Bhágavata. \*\*

<sup>5</sup> Vira: Márkañdeya. ††

\* All my best MSS. give Vatsapriti once, or twice, several having both Vatsapriti and Vatsapri; for the name is repeated, in the original, in connexion with Prámśu. Vatsapri, and as son of Bhalandana, is mentioned several times in the *Anukramahiká* to the *Rigveda*.

† Where (for a single instance out of several,) Prámśu—p. 232, *sup. b.*—is called one of the “sons” of Manu, are we to understand, by “sons”, “descendants”? Or is the Prámśu here spoken of a second person of that name? He was one of twelve sons of Vatsapri, according to the *Márkañdeya-purána*, CXVIII., 1, 2.

According to the *Váyu-purána*, Prámśu was son of Bhalandana:

भलन्दस्तु पुषोऽभूप्रांशुर्गाम महाबलः ।

: My MSS. read, without exception: ततस्तु खनिचः । तस्माच्च चुपः । कुपाद्वातिबलपराक्रमो चिंशोऽभवत् । Professor Wilson, mistaking the particle *cha*, ‘and’, for part of the name, printed “Chakshupa”, which I have altered as above.

See note § in the next page. That the name is Kshupa is, further evident from several passages of the *Márkañdeya-purána*; as CXIX., 1:

चुपः खनिचपुषस्तु प्राप्य राज्यं यथा पिता ।

§ My best MSS. of the *Márkañdeya-purána* have, like the Calcutta edition, Vatsapri.

|| In the *Váyu-purána*, as known to me, there is no name at all here. See the line quoted in note †, above.

¶ The *Váyu-purána* and the *Márkañdeya-purána* have Prajáti.

\*\* Pretty certainly, there is, here, a gross mistake in the *Bhágavata-purána*. See note ‡, above. †† CX., 13.

whose son was Vivimśati,<sup>1\*</sup> whose son was Khaninetra;† whose son was the powerful, wealthy, and valiant Karandhama;<sup>2</sup> whose son was Avikshi (or Avikshit);<sup>3‡</sup> whose son was the mighty Marutta,§ of whom this well-known verse|| is recited:

<sup>1</sup> Rambha precedes Vivimśati: Bhágavata. ¶

<sup>2</sup> Baláśwa, \*\* or Balakáśwa, or Subaláśwa, according to the Márkaídeya, which explains his name Karandhama to denote his creation of an army,—when besieged by his revolted tributaries,—by breathing on his hands (करं + धमः).

<sup>3</sup> Both forms occur, as the commentator observes: अविक्षिरेत  
ऋचिदविचिदित्यपि नाम। The Márkaídeya has a long story of this prince's carrying off the daughter of Viśála, king of Vaidiśa ††. Being attacked and captured by his confederated rivals, he was rescued by his father, but was so much mortified by his disgrace, that he vowed never to marry nor reign. The princess, also be-

\* I find no reading but Vivimśa, if Viṁśa—which is, of course, a mere clerical inadvertence,—is left out of account. Vivimśa is, also, the lection of the Márkaídeya-puráṇa, CXX., 14, 15: and see note §, below. For this word, as denoting a caste, see Vol. II., p. 193.

† Nearly all my MSS., including every one of the best, here interpose Ativibhúti, or else Vibhúti, as son of Khaninetra and sire of Karandhama.

‡ In the Váyu-puráṇa I find Avikshita; and he is named immediately after Khanitra, as if his son. But, almost certainly, there is, here, a hiatus in my MSS.

Avikshita is, also, the reading of the Márkaídeya-puráṇa, Ch. CXIII.

§ In the Mahábhárata, Áśwamedhika-parvan, Chap. IV., we find the following genealogy, referred to the Krita-yuga: Manu, Prasandhi, Kshupa, Ikshwáku, Viṁśa (one of a hundred sons, all kings), Viyimśa, Khaninetra (one of fifteen sons); Karandhama, Avikshit, Marutta.

|| I find “two stanzas”: यद्येमावद्यापि सोकौ गीयते। And two stanzas are immediately afterwards quoted.

¶ In my MSS., Rambha follows Vivimśati; and Viṁśa is omitted.

\*\* This appears to be the true reading of the Márkaideya-puráṇa.

†† From the original, वैदिशाधिपते; it is safest, pending the production of explicit proof that there is such a name as “Vaidiśa,” to infer, in preference, Vaidiśa. *Vide supra*, p. 221, note ‡.

"There never was beheld, on earth, a sacrifice equal to the sacrifice of Marutta. All the implements and utensils\* were made of gold. Indra was intoxicated† with the libations of Soma-juice; and the Brahmins were enraptured with the magnificent donations they received. The winds of heaven encompassed the rite, as guards; and the assembled gods attended, to behold it."<sup>1‡</sup> Marutta was a Chakravarṭin (or universal

coming an ascetic, met with him in the woods; and they were, finally, espoused: but Avikshit kept his other vow, and relinquished his succession in favour of his son, who succeeded to the kingdoms of both Karandhma and Viśāla.

<sup>1</sup> Most of our authorities quote the same words, with, or without, addition. § The Váyū|| adds, that the sacrifice was conducted by Samvarta, whom the Bhágavata terms a Yigin, the

\* "Implements and utensils" is to render *vastu*.

† The commentary explains अमायत् by अतितृष्णा दृष्टो भूवः।

: अमायदिन्द्रः सोमेन दक्षिणाभिर्विजातयः।

मरुतः परिवेष्टारः सदस्याश दिवीकसः॥

According to the scholiast, the Maruts purveyed food, &c., on the occasion: मरुतो देवाः। परिवेष्टारं अन्नादिपरिवेशकाः।

§ Whence the first of these stanzas was derived I am unable to say; but we probably have the prototype of part of the second in the following quotation in the *Aitareya-bráhmaṇa*, VIII., 21:

मरुतः परिवेष्टारो मरुत्स्यावसन्नुहे।

आविचितस्य कामप्रेविश्च देवाः सभासदः॥

See, also, the *Śatapatha-bráhmaṇa*, XIII., V., IV., 6; and compare the *Bhágavata-purána*, IX., II., 27, 28.

|| Its words are:

संवर्तेन दिवं नीतः समुद्धृतसह बान्धवेः।

विवादोऽत्र महानासीत्संवर्तस्य बृहस्पतेः॥

ऋग्गिं दृष्टा तु यज्ञस्य कृष्णस्य बृहस्पतिः।

संवर्तेन हुते यज्ञे चुकोप सुभूशं तदा।

लोकानां स हि नाशाय दैवतर्हि प्रसादितः॥

monarch): he had a son named Narishyanta;<sup>1</sup> his son was Dama;<sup>2</sup> his son was Rájyavardhana;<sup>\*</sup> his son was Sudhriti; his son was Nara; his son was Kevala; his son was Bandhumat; his son was Vegavat; his son was Budha;<sup>3</sup> his son was Trinabindu, who had a daughter

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son of Angiras; and that Bríhaspati was so jealous of the splendour of the rite, that a great quarrel ensued between him and Samvarta. How it involved the king is not told; but, apparently, in consequence, Marutta, with his kindred and friends, was taken, by Samvarta, to heaven. According to the Márkañdeya,† Marutta was so named from the paternal benediction, 'May the winds be thine,' or 'be propitious to thee' (मरुतव शिवायात्). He reigned, agreeably to that record, 85000 years.

<sup>1</sup> Omitted in the Bhágavata.

<sup>2</sup> A rather chivalric and curious story is told of Dama, in the Márkañdeya.‡ His bride, Sumaná, daughter of the king Daśárhā,§ was rescued, by him, from his rivals. One of them, Vapushmat, afterwards killed Marutta, who had retired into the woods, after relinquishing his crown to his son. Dama, in retaliation, killed Vapushmat, and made the Piñda (or obsequial offering) to his father, of his flesh: with the remainder he fed the Brahmans of Rákshasa origin: such were the kings of the solar race.

वपुष्मतश्च मांसेन पिण्डदानं चकार ह ।

त्राह्णणां भोजयामास रथः कुलसमहवान् ।

एवं विधा हि राजानो ब्रभूः सूर्येवंशजाः ॥

<sup>3</sup> The Bhágavata has Bandhat, Oghavat, and Bandha.¶

\* The Váyu-puráńa has Ráshtravardhana.

† CXXVIII., 33.

‡ Ch. CXXXIV.

§ I find सुता दशरथीधिपते, "daughter of the king of Daśárhā". See Vol. II., p. 160, note †; p. 178, note \*.

|| Márkañdeya-puráńa, Calcutta edition, pp. 657, 658.

¶ I find, in all the MSS. I have examined, Bandhumat and Vegavat; while the prevailing reading of the third name is Bandhu, of which Bandha and Budha are variants. The Váyu-puráńa agrees, as to all three names, with the Vishnu-puráńa.

named Ilavilá.<sup>1\*</sup> The celestial nymph † Alambushá, becoming enamoured of Tríñabindu, bore him a son named Viśála, by whom the city Vaisálí was founded.<sup>2</sup>

<sup>1</sup> The Váyu‡ and Bhágavata both add, that she was the wife of Viśravas, and mother of Kubera. § In the Linga Purána, she is said to have been the wife of Pulastya, and mother of Viśravas. The weight of authority is in favour of the former statement. See Vol. I., p. 154, note 2.

<sup>2</sup> The Bhágavata names three sons, Viśála, Súnyabandhu, and Dhúmaketu.|| Vaisálí is a city of considerable renown in Indian tradition; but its site is a subject of some uncertainty. Part of the difficulty arises from confounding it with Viśálá, another name of Ujjayiní:

उज्जयिनी स्वादिशालावनी पृथकरप्तिनी ।

Hemachandra. ¶ Also, in the Megha Dúta: \*\*

प्राप्यावन्तीमुदयनकथाकोविद्यामवृद्धं

पूर्वैहिष्टामनुसर पुरी श्रीविशालां विशालाम् ।

'Having arrived at Avanti, \* \* \* proceed to the illustrious city before indicated, Viśálá.' विशालाभिधानामुज्जयिनीं पुरोम्। 'To the city Ujjayiní, named Viśálá.' Comment. Vaisálí†, however, appears to be very differently situated. According to the Buddhists, amongst whom it is celebrated as a chief seat of the labours of Śákya‡ and his first disciples, it is the same as Prayága.

\* Only one of my MSS. has this name; one has Ilirilá; and all the rest have Ilavilá. Also see note ‡, below.

The Bhágavata-purána, IX., II., 31, represents Idavidá as daughter of Tríñabindu and Alambushá. † Apsaras.

‡ The Váyu-purána has Ividá, and calls her mother of Viśravas:  
कन्या तु तस्य इविडा माता विश्रवसो हि सा ।

§ Called Dhanada, in the Bhágavata-puráha.

|| I find Dhúmraketu. - ¶ Abhidhána-chintámáyi, IV., 42.

\*\* Šl. 32, Prof. Wilson's second edition.

† The genuine Rámdáyaña has Viśálá; the Bengal recension, Vaisálí. The latter name, Burnouf maintains, is that which was known to the Buddhists. *Introduction à l'Histoire du Buddhisme Indien*, Vol. I., p. 86, note 2.

‡ Corrected from "Śákhyā."

The son of the first king of Vaiśálí was Hemachandra; his son was Suchandra; his son was Dhúmráśwa; his son was Sínjaya;<sup>1</sup> his son was Sahadeva;<sup>2</sup> his son was Kríśáśwa; his son was Somadatta, who celebrated, ten times, the sacrifice of a horse; his son was Janamejaya; and his son was Sumati.<sup>3\*</sup> These were the

or Allahabad;† but the Rámáyaña (I., 45) places it much lower down, on the north bank of the Ganges, nearly opposite to the mouth of the Sone; and it was, therefore, in the modern district of Sáran, as Hamilton (Genealogies of the Hindus‡) conjectured. In the fourth century, it was known, to the Chinese traveller Fa-hian, as Phi-she-li, on the right bank of the Gandak, not far from its confluence with the Ganges.§ Account of the Foe-kué-ki:|| Journal of the Royal Asiatic Society, Vol. V., p. 128.

† Dhúmráksha and Saṁyama: Bhágavata.¶

¶ The text is clear enough; सृज्यात्सहदेवः । ततः कृशाश्वः । But, as elsewhere noticed (Hindu Theatre, Vol. II., p. 296), the commentator on the Bhágavata\*\* interprets the parallel passage,

तत्पुचात्संयमादासीलृशाश्वः सहदेवजः ।

very differently, or: सहदेवजः । देवजेन सहितः । †† 'Kríśáśwa with Devaja,' or, as some copies read, Devaka, or Daivata, as if there were two sons of Saṁyama.

\* The Bhágavata changes the order of these two, making Janamejaya the son of Sumati: or Pramati; Váyu. Sumati, king

\* Four of my MSS. have Swamati.

† Burnouf, where referred to in note †† in the preceding page, shows this opinion to be groundless. ¶ Pp. 37, 38.

‡ General Cunningham, with others, thinks it is now represented by Basádh, a village twenty-seven miles nearly north from Patna. *Journal of the Asiatic Society of Bengal*, 1863, Supplementary Number, p. lii.

|| The article referred to was written by Professor Wilson.

¶ The *Bhágavata-puráńa*, IX., II., 34, makes Hemachandra father of Dhúmráksha, father of Saṁyama, father of Kríśáśwa and Devaja.

\*\* IX., II., 34.

†† The commentator adds: पाठान्तरे नामान्यस्माचम् । अर्थसु स एष।

kings of Vaiśālī,\* of whom it is said:† “By the favour of Trīñabindu, all the monarchs of Vaiśālī were long-lived, magnanimous, equitable, and valiant.”

Sāryāti (the fourth son of the Manu,)§ had a daughter named Sukanyā, who was married to the holy sage Chyavana:¶ he had, also, a righteous son called Ānarta.

of Vaiśālī, is made contemporary with Rāma: Rāmāyaṇa, I., 47, 17. The dynasty of Vaiśāla kings is found only in our text, the Vāyu, and Bhāgavata. Hamilton ¶ places them from 1920 to 1240 B. C.; but the latter is incompatible with the date he assigns to Rāma, of 1700 B. C.\*\* The contemporary existence of Sumati and Rāma, however, is rather unintelligible; as, according to our lists, the former is the thirty-fourth, and the latter, the sixtieth, from Vaivaswata Manu.

¶ The circumstance of their marriage, of Chyavana’s appropriating a share of offerings to the Aświnī Kumāras, and of his quarrel with Indra, in consequence, are told, in detail, in the Bhāgavata and Padma Purāṇas.

\* Expressed by *vaiśilaka*.

† शोकोऽप्यत्र गीयते। And what follows is a stanza. It occurs in the Vāyu-purāṇa, as well, but not as if a quotation.

‡ *Vaiślaka*.

§ The Aitareya-brāhmaṇa, IV., 32, and VIII., 21, speaks of Sāryāta, son of Manu. The Rigveda, also, has Sāryāta. Perhaps this name is here a metronym.

|| “The Rishi Chyavana married his [Vaivasvata’s] daughter; and a solemn sacrifice was held on the occasion, at which Indra and the Aświns were present. Chyavana appropriated to himself the share of the oblation intended for the Aświns, at which Indra was very angry; and, to appease him, a fresh offering was prepared. The Scholiast quotes this story from the Kaushitaki Brāhmaṇa.” Professor Wilson’s Translation of the Rigveda, Vol. I., p. 139, note a.

¶ *Genealogies of the Hindus, &c.*, p. 38.

\*\* ?

The son of the latter was Revata,<sup>1</sup> who ruled over the country (called, after his father,) Ánarta, and dwelt at the capital, (denominated) Kuśasthalí.<sup>2</sup> The son of this prince was Raivata, or Kakudmin, the eldest of a hundred brethren. He had a very lovely daughter;\* and (not finding any one worthy of her hand,) he repaired, with her, to the region of Brahmá, to consult the god where a fit bridegroom was to be met with. When he arrived, the quiristers† Hähá, Huhú, and others were singing‡ before Brahmá; and Raivata,§ waiting till they had finished, imagined the ages that elapsed during their

<sup>1</sup> In most of the other Puráñas, Reva, or Raiva.|| The Linga and Matsya insert a Rochamána before him; and the Bhágavata¶ adds, to Ánarta, Uttánabarhis and Bhúrisheña.

<sup>2</sup> The Bhágavata\*\* ascribes the foundation of Kuśasthalí to Revata, who built it, it is said, within the sea. The subsequent legend shows, that it was the same, or on the same spot, as Dwáráká; and Ánarta was, therefore, part of Cutch or Gujarat. See Vol. II., p. 171, note 4.††

\* The reading of my MSS. is तस्य च रेवती नाम कन्या, "and he had a daughter, Revati."

† *Gandharva*. For Hähá and Huhú, see Vol. II., pp. 286, *et seq.*

; अतितानं नाम दिव्यं गान्धर्वमगीयत। The piece of music which they were executing was an *atitána*,—a certain song, according to the commentary. A variant for *gándharvam* is *gándháram*, qualifying *atitánam*. The scholiast takes note of it.

§ The original has Raivataka, here and below.

|| My MSS. of the *Váyu-puráha* have these two readings, and Rava, as well.

¶ XI., III., 27.

\*\* IX., III., 28:

सोऽन्तः समुद्रे नगरी विनिर्माय कुशखलीम् ।

†† Also see Vol. II., p. 172, note 2.

performance to be but as a moment.\* At the end of their singing, Raivata prostrated himself† before Brahmá;‡ and explained his errand. "Whom should you wish for a son-in-law?" demanded Brahmá; and the king mentioned to him various persons with whom he could be well pleased. § Nodding his head gently, and (graciously) smiling, Brahmá said to him: "Of those whom you have named the third or fourth generation|| no longer survives; for many successions of ages¶ have passed away, whilst you were listening to our songsters.\*\* Now, upon earth, the twenty-eighth great age of the present Manu is nearly finished, and the Kali period is at hand. †† You must, therefore, bestow this virgin gem‡‡ upon some other husband: for you are, now, alone; and your friends, your ministers, ser-

\* *Muhūrta*. The Sanskrit is: तावस्त्रिमार्गपर्वतैरनेकच्छुगपर्वतैऽपि रैवतकः शुखमुहूर्तमिष्य मेने। *Trimarga* is here a musical technicality.

† *Prahanya*.

‡ Here, and just above, and also below, designated by his epithet of *albayoni*, 'lotos-born.'

§ And he further solicited Brahmá's advice as to a choice: क एषां भगवतोऽभिमतः । कस्मी कन्यामिमां प्रथच्छामीति ।

|| The Sanskrit is अपदापद्यसंततिः ।

¶ *Chaturyuga*.

\*\* Literally, 'this music', *etad gāndharvam*.

†† साम्रातं भूतले इष्टविश्वितममस्य मनोस्तुयुगमतीतप्रायम् । आसन्ने हि तत्कालिः । Comment: अस्त्वैरैवतस्य मनोरष्टविश्वितमस्य चतुर्थं गतप्रायम् ।

What is meant is, that, in the meantime, twenty-eight four-yuga cycles of the *marivantara* or patriarchate then current had nearly elapsed, &c.

Compare the *Bhāgavata-purāṇa*, IX., III., 33.

For the length of a *marivantara*, see Vol. I., pp. 50—52.

‡‡ *Kanyā-ratna*.

vants, wife, kinsmen, armies,\* and treasures have long since† been swept away by (the hand of) time." Overcome with astonishment and alarm,‡ the Raja then said to Brahmá: "Since I am thus circumstanced, do thou, lord, tell me unto whom the maiden shall be given." And the creator of the world,§ whose throne is the lotos,|| (thus benignantly) replied to the prince, as he stood bowed and humble¶ before him:\*\* "The being of whose commencement, course,†† and termination we are ignorant; the unborn and omnipresent‡‡ essence §§ of all things); he whose real and infinite||| nature and essence ¶¶ (we do not know), is the supreme Vishnú.\*\*\* He is time, made up of moments, and hours, and years;††† whose influence‡‡‡ is the source of (perpetual) change. He is the universal form of all things, from birth to death. §§§ He is eternal, without name or shape. Through the favour of that imperishable||| (being) am

\* *Bala.*

† *Atyanta*, 'entirely.'

‡ The two substantives are to render *sádhwasa*.

§ *Sapta-loka-guru.*

|| *Abhayoni.*

¶ *Kritanjali-bhíta.*

\*\* All the rest of this chapter is in verse.

†† *Madhya.*

‡‡ *Sarvagata.*

§§ *Dhátu.*

||| *Para.*

¶¶ *Sára.*

\*\*\* "Supreme Vishnú" corresponds to *paraméśwara*.

†† *Kalduhírtádi.*

‡‡‡ *Vibhíti.*

§§ I find अजन्मनाशक्ति समस्तमुत्तेरणाभृपक्ष समातनक्ष्य। According to this, he is said to be 'unborn and indestructible,' &c. &c.

||| *Achyuta.* See Vol. I., p. 15, note 3.

I the agent of his power in creation; through his anger is Rudra the destroyer (of the world); and the cause of preservation, Purusha, proceeds, also, from him. The unborn, having assumed my person,\* creates (the world); in his own essence,† he provides for its duration; in the form of Rudra, he devours all things; and, with the body of Ananta, he upholds them. Impersonated as Indra:‡ and the other gods, he is the guardian of mankind;§ and, as the sun and moon, he disperses darkness. Taking upon himself the nature of fire, he bestows warmth and maturity, and, in the condition of the earth, nourishes all beings.|| As one with air,¶ he gives activity to existence;\*\* and, as one with water, he satisfies (all wants); whilst, in the state of ether, associated with universal aggregation, he furnishes space for all objects.†† He is at once the creator, and that which is created; the preserver, and that which is preserved; the destroyer, and, as one with all things, that which is destroyed: and, as the indestructible,‡‡ he is distinct from these three vicissitudes. In him is the world; he is the world; and he, the primeval self-

\* *Rūpa.*

† *Purusha-swarūpin.*

‡ *Śakra*, in the original.

§ *Viśva.*

॥ पाकाय घोऽपित्वमुपेत्य सोका-  
न्वभर्ति पृथ्वीवपुरव्यात्मा ।

¶ *Śwasana*, ‘breath.’

\*\* *Loka.*

†† इदति विश्वस्थितिसंस्थितिरु-  
सर्वापकाशं च नभःस्वरूपी ।

‡‡ *Avyayatman*. See Vol. I., p. 17, note .

born, is again present in the world.\* That (mighty) Vishnú, who is paramount over all beings, is now, in a portion of himself, upon the earth. That (city) Kuśasthalí, which was, formerly, your capital, and rivalled the city of the immortals,† is now (known as) Dwáráká;‡ and there reigns a portion of that divine being,‡ in the person of Baladeva. To him, who appears as a man, present her, as a wife. He is a worthy bridegroom for this excellent damsel; and she is a suitable bride for him.”§

Being thus instructed by the lotos-born (divinity), Raivata returned (with his daughter,) to earth, where he found the race of men dwindled in stature, reduced in vigour, and enfeebled in intellect. Repairing to the city of Kuśasthalí, which he found (much) altered,|| the wise monarch bestowed his (unequalled) daughter on the wielder of the ploughshare,¶ whose breast was

\* So called from its many Dwáras, or gateways:

ऋतां द्वारवतीं नाम बङ्गद्वारां मनोरमाम् ।

Váyu.

† Compare the *Bhagavad-gítá*, Chapter IX., *passim*.

‡ The Sanskrit has *amarávatí*, “like Amaravati.” For this city, see Vol. I., p. 137; and Vol. II., p. 240, text and notes.

‡ Keśava, in the original.

§ तस्मै स्मेनां तनयां नरेष्ट  
प्रथच्छ मायासमग्राय जायाम् ।  
स्नाधो वरोऽस्मै तनया तवेयं  
स्त्रीरत्नभूता सहश्री हि योगः ॥

|| Because, says the commentator, Kriśná had reclaimed from the sea a shire of country measuring twelve *yojanas* in circumference, and, with the aid of Viśwakarman, had renovated the city. For Dwáráká, *vide infra*, Book V., Chapters XXIII. and XXVIII.

¶ *Sira-dhwaja*, ‘plough-bannered’.

as fair and radiant as crystal.\* Beholding the damsel of excessively lofty height, the chief whose banner is a palm-tree† shortened her with the end of his plough-share, and she became his wife. Balaráma‡ having espoused, agreeably to the ritual, Revatí, the daughter of Raivata, the king retired to the mountain Himálaya,§ (and ended his days) in devout austerities.<sup>1</sup>

<sup>1</sup> The object of this legend, which is told by most of the authorities, is, obviously, to account for the anachronism of making Balaráma contemporary with Raivata; the one, early in the Tretá age, and the other, at the close of the Dwápara.

\* *Sphatikáchalábha*, “brilliant as a mountain of crystal.”

† *Tálaketu*.

‡ Indicated, in the Sanskrit, by his epithet *sírāyudha*.

§ *Himáchala*, in the original.

## CHAPTER II.

Dispersion of Revata's descendants: those of Dhṛishṭa: those of Nábhága. Birth of Ikshwáku, the son of Vaivaswata; his sons. Line of Vikukshi. Legend of Kakutstha; of Dhundhumára; of Yuvanáswa; of Mándhátři: his daughters married to Saubhari.

PARÁSARA.—Whilst Kakudmin, surnamed Raivata, was absent on his visit to the region of Brahmá, the (evil spirits or) Rákshasas named Puṇyajanás\* destroyed his capital, Kuśasthalí. His hundred brothers, through dread of these foes, fled in different directions; and the Kshattriyas, their descendants, settled in many countries.<sup>†</sup>

From Dhṛishṭa, the son of the Manu, sprang the Kshattriya race<sup>‡</sup> of Dhárshaka.<sup>§</sup>

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<sup>1</sup> According to the Váyu, the brothers of Raivata founded a celebrated race called Śáryáta, from Śáryáti. The Brahma Purána says, they took refuge in secret places (gahana); for which the Hari Vamśa substitutes (parvata gaṇa) mountains. The Váyu has neither, and says, merely, that they were renowned in all regions: विश्वाता द्वितीय सचासु।

<sup>2</sup> So the Váyu, Linga, Agni, Brahma, and Hari Vamśa. § The Matsya names three sons of Dhṛishṭa,—Dhṛishṭaketu, Chitránátha, and Rañadhrishṭa. The Bhágavata|| adds, that the sons of Dhri-

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\* *Puṇyajana* is usually considered as synonymous with *yaksha*. For the Yakshas, see, Vol. I., p. 83; Vol. II., p. 75.

† सर्वदित्यभवत् ।                           ‡ *Kshatra*, in the original.

§ S. 842. The Calcutta edition has Dhifishṭu and Dhárshnáka. Also *vide supra*, p. 232, note ‡.

|| IX., II., 17. Also *vide infra*, p. 280, note 2.

The son of Nabhága\* was Nábhága;<sup>1</sup> his son was

shtá obtained Brahmanhood upon earth, though born Kshattriyas:  
धृष्टार्षमभूत्कर्त्रं ब्रह्मभूयं गर्तुं चिती । †

<sup>1</sup> But who is Nabhága? For, as above observed, (p. 231, note 1,) the son of the Manu is Nabhága-nedishtha;‡ and there is, in that case, no such person as Nabhága.§ On the other hand, if Nabhága and Nedishtha|| be distinct names, we have ten sons of Vai-vaswata, as in the Bhágavata.¶ The descendants of Nedishtha, through his son Nabhága, have been already specified; and, after all, therefore, we must consider the text as intending a distinct

\* This is the ordinary reading of my MSS., of which three, however, give Nábhága. It will contribute to harmonize the *Vishnu-purana* with itself, if we surmise,—*vide supra*, p. 13,—that there is, here, an error for Nabhaga. So Ambarisha's grandfather is called in the *Bhágavata-purana*, IX., IV., 1; though the person there meant is, as the context evidences, identified with Nábhánedishtha of the *Aitareya-bráhmaṇa*. The *Váyu-purana*, likewise, in every MS. to which I have access, irregularly derives Nábhága from Nabhaga:

नभगस्य च दायादो नाभागे नाम वीर्यवान् ।

Those Puráṇas which speak of Nedishtha (or Dishtha, &c.) preceded by Nábhága, in composition or apart, and also speak of Nabhaga (or Nábhága), recounting, of the latter, the story told in note 1, above, have explicitly misrepresented ancient tradition, inasmuch as this story relates to Nábhánedishtha (नेदिष्ठ preceded by नाभा = नाभौ), in whose name we have the source of Nábháganedishtha and numerous other corruptions previously particularized. There seems to be no authority, older than epic and Pauránik, for such a person as Nedishtha, or Dishtha, or Arishtha, father of a Nábhága.

† The *Váyu-purana* has:

धृष्टस्य धार्ढकं चक्रं रणधृष्टं बभूव ह ।  
चिसाहस्रं तु स गणः चक्रियाणां महात्मनाम् ॥

‡ This should be Nábhága-nedishtha.

§ See the conjecture ventured in note \*, above. Also *vide supra*, p. 232, text and note \*; and the Translator's last note on Chapter V. of the present Book. But the *Bhágavata-purana*, IX., II., 17, 18, gives an irreconcileable account of the offspring of Niśiga.

|| Changed, here and just below, from "Nedishtha." Also read Nábhága, and so further on. ¶ *Vide supra*, p. 14, note \*; p. 232, note \*\*.

Ambarísha;<sup>1</sup> his son was Virúpa;<sup>2\*</sup> his son was Pí-

person by the name Nabhága; and such a name does occur, in the lists of the Agni, Kúrma, Matsya, and Bhágavata, unquestionably distinct from that with which it is also sometimes compounded. The Bhágavata repeats the legend of the Aitareya Bráhmaña,<sup>†</sup> with some additions, and says, that, Nabhága having protracted his period of study beyond the usual age, his brothers appropriated his share of the patrimony. On his applying for his portion, they consigned their father to him, by whose advice he assisted the descendants of Angiras in a sacrifice, and they presented him with all the wealth that was left at its termination. Rudra claimed it as his; and, Nabhága acquiescing, the god confirmed the gift, by which he became possessed of an equivalent for the loss of territory. Most of the authorities recognize but one name here, variously read either Nabhága or Nábhága, the father of Ambarísha. The Váyu, as well as the Bhágavata, concurs with the text.<sup>‡</sup>

\* The Bhágavata§ considers Ambarísha as a king who reigned, apparently, on the banks of the Yamuná. He is more celebrated as a devout worshipper of Vishnú, whose discus protected him from the wrath of Durvásas, and humbled that choleric saint, who was a portion of Śiva:—a legend which, possibly, records a struggle between two sects, in which the votaries of Vishnú, headed by Ambarísha, triumphed.

<sup>1</sup> The Agni, Brahma, and Matsya stop with Ambarísha. The Váyu and Bhágavata proceed as in the text; only the latter|| adds, to Virúpa, Ketumat and Śaníbhu.

\* See Professor Wilson's Translation of the *Rigveda*, Vol. I., p. 122, note a. One MS. of the *Vishnu-purána* has Viśvarúpa.

† V., 14. For Nábhánedishtha, there mentioned, see, further, the *Rigveda*, X., LXI. and LXII.; and the *Taittiriya-saṁhitá* of the *Yajurveda*, III., I., IX., 4.

‡ It does not appear so from my MSS. See note \* in the preceding page.

§ IX., IV., 13, 30. || IX., VI., 1.

shadaśwa; his son was Rathítara,\* of whom it is sung: "These, who were Kshattriyas by birth, the heads of the family of Rathítara, were called Angirasas (or sons of Angiras), and were Brahmans as well as Kshattriyas."†

\* The same verse is cited in the Váyu, and affords an instance of a mixture of character, of which several similar cases occur subsequently.: Kshattriyas by birth become Brahmans by profession; and such persons are usually considered as Angirasas, followers or descendants of Angiras, who may have founded a school of warrior-priests. This is the obvious purport of the legend of Nabhága's assisting the sons of Angiras to complete their sacrifice, referred to in a former note;§ although the same authority has devised a different explanation. Rathinara|| (or Rathítara, as read in some copies, as well as by the Bhágavata ¶ and Váyu,) being childless, Angiras begot on his wife sons

\* The "Rathinara" of the former edition I have altered, here and below, being convinced that it is merely a clerical error of a very few MSS.

† एते चत्वप्रसूता वै पुनश्चाङ्गिरसः सृताः ।

रथीतराणां प्रवराः चत्वोपेता द्विजातयः ॥.

"These were born in a Kshatra or Kshattriya race, and were subsequently known as Angirases. They were the chief of the Rathitaras,—Bráhmans possessing the rank of Kshattras."

One of my MSS. gives प्रभवाः for प्रवराः.

Commentary: एते रथीतरस्य प्रवरा गोचाराः । चत्वप्रसूताः चत्तिया अप्रजस्य रथीतरस्य भार्याचामङ्गिरसा जातस्वात् । तथापि तथोयै-गात्युनरङ्गिरसो ब्राह्मणः सृताः । अतः चत्वोपेता द्विजातयः । इत्यन्यः । This explanation I have not accepted in full.

See Dr. Muir's remarks on this passage, in *Original Sanskrit Texts*, Part I., pp. 46, 47.

‡ *Vide infra*, p. 280, note 2.

§ Note 1 in p. 256, *supra*.

|| See note \*, above.

¶ IX., VI., 2, 3:

रथीतरस्याप्रजस्य भार्याचां तत्त्वेऽप्स्तिः ॥

अङ्गिरा जनयामास ब्रह्मवर्चस्त्विनः सुतान् ॥

Ikshwáku was born from the nostril of the Manu, as he happened to sneeze.<sup>1</sup> He had a hundred\* sons, of whom the three most distinguished† were Vikukshi, Nimi, and Dańda. Fifty (of the rest), under Śakuni, were the protectors of the northern countries. Forty-eight were the princes of the south.<sup>2</sup>

radiant with divine glory, who, as the sons of the monarch by his wife, were Kshattriyas, but were Brahmans through their actual father. This, however, is an afterthought, not warranted by the memorial verse cited in our text.

<sup>1</sup> So the Bhágavata:§

चुवतस्तु मनोर्जसे इत्याकृष्णाणतः सुतः ।

<sup>2</sup> The Matsya says, that Indra (Devaráj) was born as Vikukshi, and that Ikshwáku had one hundred and fourteen other sons who were kings of the countries south of Meru, and as many who reigned north of that mountain. The Váyu and most of the other authorities agree in the number of one hundred, of whom

एते चेष्टप्रसूता वि पुनस्त्वाङ्गिरसाः स्मृताः ।  
रथीतराणां प्रवराः चन्द्रोपिता द्विआत्माः ॥

These stanzas are thus rendered by Burnouf:

"Rathitará n'eut pas d'enfants; c'est pourquoi il pria Angiras de lui donner des successeurs, et Angiras eut de la femme du prince des fils brillants de l'éclat du Véda.

"Quoique nés de la femme de Rathitará, ces fils d'Angiras n'en sont pas moins reconnus comme Angirasiades; ils sont pour les Rathitaras les ancêtres, auteurs de leur race, et ils appartiennent aux deux tribus des Kshattriyas et des Brâhmañes."

\* The scholiast considers that 'a hundred' is here used, as a round number, instead of 'a hundred and one.'

† *Pravara*. In the *Váyu-purána* and *Bhágavata-purána*, the word is *jyeshtha*, 'eldest'.

‡ शकुनिप्रसूताः । Read, therefore, for "under Śakuni," "Śakuni and others."

§ IX., VI., 4.

Upon one of the days called Ashtaká,<sup>1</sup> Ikshwáku (being desirous of celebrating ancestral obsequies,) ordered Vikukshi to bring him flesh suitable for the offering. The prince, accordingly, went into the forest, and killed many deer and other wild animals,\* (for the celebration). Being weary (with the chase), and being hungered, he (sat down and) ate a hare, after which, (being refreshed), he carried the rest of the game to his father. Vasishtha,† the family-priest: of the house of Ikshwáku, was summoned to consecrate the food;‡

fifty, with Śakuni at their head,|| are placed in the north; and forty-eight in the south,—according to the Váyu,—of whom Vimáti¶ was the chief. The same authority specifies, also, Nimi and Dañda, as sons of Ikshwáku, as does the Bhágavata,\*\* with the addition of their reigning in the central regions.†† The distribution of the rest, in that work,‡‡ is, twenty-five in the west, as many in the east, and the rest elsewhere,—that is, the commentator adds, north and south. It seems very probable, that, by these sons of Ikshwáku, we are to understand colonies or settlers in various parts of India.

<sup>1</sup> See pp. 168, 169, *supra*.

\* The original has only *mīga*.

† Several of my MSS. omit this name.

‡ *Kulachárya*.

§ This is expressed by the term *prokshaidya*, ‘for aspersion.’

|| The reading is as in note † in the preceding page.

¶ The name appears to be Viṁśati: विंशतिप्रसुखात्, “Viṁśati and others.” Different MSS. of the *Harivash* give, in *sl.* 664, Vaśáti, Vasáti, and Śásáda.

\*\* Vikukshi, Nimi, and Dañdaka. IX., VI., 4.

†† That is to say, between the Himálayas and the Vindhya. So explains the commentator Śridhara.

‡‡ IX., VI., 5:

तेषां पुरस्तादभवन्नार्थावर्ते नृपा नृप ।

पञ्चविश्वतः पश्चात्त्रयो मध्येऽपरैवतः ॥

but he declared that it was impure, in consequence of Vikukshi's having eaten a hare from amongst it; (making it, thus, as it were, the residue of his meal). Vikukshi was, in consequence, abandoned by his offended father; and the epithet Śāśáda (hare-eater) was affixed to him by the Guru.\* On the death of Ikshwáku, the dominion of the earth descended to Śāśáda,<sup>1</sup> who was succeeded by his son Puranjaya.†

In the Tretá age, a violent war<sup>2</sup> broke out between the gods and the Asuras, in which the former were vanquished. They, consequently, had recourse to

<sup>1</sup> The Váyu states, that he was king of Ayodhyá, after the death of Ikshwáku.‡ The story occurs in all the authorities, more or less in detail.

<sup>2</sup> The Váyu§ says, it was in the war of the starling and the work (आडीषके युद्ध), a conflict between Vasishtha and Viśwámitra, metamorphosed into birds, according to the Bhágavata:|| but that work assigns it to a different period, or the reign of Hariśchandra. If the tradition have any import, it may refer to the ensigns of the contending parties; for banners with armorial devices were, as we learn from the Mahábhárata, invariably borne by princes and leaders.

\* प्राह । अलमनेनामेधेनाभिवेण । दुरात्मनेन ते पुचेणितव्यांसमुपहतं यतोऽजेन शश्को भवितः । ततसासौ विकुरिगुरुणैवमुक्तः शशादसंज्ञामयाप पिचापि च परिव्यक्तः ।

† Paranjaya is a variant of common occurrence, and the name sanctioned by the scholiast. *Vide infra*, p. 263, note 1.

: इत्याकौ संस्कृते तस्मिन्द्वाषास पृथिवीभिमान् ॥  
प्राप्तः परमधर्माकासवाद्योथाधिपोऽभवत् ॥

§ And so the *Hariváhśa*, §. 668.

|| IX., VII., 6. Also *vide infra*, p. 287, note 1.

Vishnu, for assistance, and propitiated him (by their adorations). The eternal ruler of the universe, Narayaña, had compassion upon them, and said:<sup>\*</sup> "What you desire is known unto me. Hear how your wishes shall be fulfilled. There is an illustrious prince<sup>†</sup> named Puranjaya, the son of a royal sage<sup>‡</sup>: into his person I will infuse a portion of myself; and, having descended upon earth, I will, in his person, subdue all your enemies. Do you, therefore, endeavour to secure the aid of Puranjaya, for the destruction of your foes."<sup>§</sup> Acknowledging, with reverence, the kindness of the deity, the immortals quitted his presence, and repaired to Puranjaya, whom they thus addressed: "Most renowned Kshatriya, we have come to thee, to solicit thy alliance against our enemies: it will not become thee to disappoint our hopes."<sup>||</sup> The prince replied: "Let this your Indra, the monarch of the spheres, (the god) of a hundred sacrifices, consent to carry me upon his shoulders, and I will wage battle with your adversaries, as your ally." The gods and Indra readily answered: "So be it"; and, the latter assuming the shape of a bull, the prince mounted upon his shoulder. Being then filled with delight, and invigorated by the power of the eternal<sup>¶</sup> ruler of all movable and immovable

\* प्रसन्नस देवानामनादिनिधनः सकलजगत्परायणो नारायणः प्राह्।

<sup>†</sup> *Kshatriya.*

<sup>‡</sup> *Rajarshi.* And the Sanskrit adds 'Śasāda.'

<sup>§</sup> तच्चरीरेऽहमशैन स्वयमेवावतीर्थं तामशेषानसुरादिहणिष्ठामि । तत्त्ववद्विः पुरंजयोऽसुरवधार्थायेह कायोयोगः कार्यः ।

<sup>||</sup> *Prajaya.*

<sup>¶</sup> *Achyuta.* See Vol. I., p. 15, note 3.

things, he destroyed, in the battle that ensued, all the enemies of the gods; and, because he annihilated the demon-host, whilst seated upon the shoulder (or the hump, Kakud,) of the bull, he, thence, obtained the appellation Kakutstha (seated on the hump).<sup>1</sup> ॥ ××

The son of Kakutstha was Anenas<sup>2</sup> whose son was Pṛithu, whose son was Viśwagaśwa,<sup>3\*</sup> whose son was Árdra,<sup>4†</sup> whose son was Yuvanáśwa,<sup>‡</sup> whose son was Śrávasta, by whom the city of Śrávastí<sup>5</sup> was founded.

<sup>1</sup> The Bhágavata adds, that he captured the city of the Asuras, § situated in the west; whence his name Puranjaya, 'victor of the city.' He is, also, termed Paranjaya, 'vanquisher of foes:' he is, also, called Indraváha, 'borne by Indra.'||

<sup>2</sup> Suyodhana: Matsya, Agni, Kúrma. ¶

<sup>3</sup> Viśwaka: Linga. Viśwagandhi: Bhágavata.\*\* Visháraśwa: Brahma Puráńa and Hari Vamśa. †† .

<sup>4</sup> Ándhra: Váyu, Áyu: Agni. Chandra: Bhágavata.++

<sup>5</sup> Śávasta and Śávastí: Bhágavata. §§ Śravastí:|| Matsya, Linga, ¶¶ and Kúrma; which also say, that Śravastí was in the country of Gaudá, which is eastern Bengal.\*\*\* But it is, more usually,

\* One MS. has Viśwaga; another, Viśwagata. The Váyu-puráńa seems to give Dfishadaśwa.

† Two MSS. have Chándra. The Linga-puráńa, Prior Section, LXV., 33, has Árdraka.

‡ Yavanáśwa seems to be the reading of the Váyu-puráńa.

§ Daityas, in the original. || IX., VI., 12–16.

¶ And so the Linga-puráńa. \*\* IX., VI., 20.

†† Śl. 669. ++ IX., VI., 20. §§ IX., VI., 21.

|| So reads the Váyu-puráńa.

¶¶ Prior Section, LXV., 34. I find Śávasti, also: and the king is there called Śávasti.

\*\*\* The term Gauda has not only this signification, but a much wider. See the references and quotations in Messrs. Böhtlingk and Roth's Sanskrit-Wörterbuch.

The son of Śrāvasta was Brīhadāśwa,\* whose son was Kuvalayāśwa.† This prince, inspired with the spirit of Vishnū, destroyed the Asura Dhundhu, who had harassed the pious sage;‡ Uttanka;§ and he was, thence, entitled Dhundhumāra.<sup>1</sup> In his conflict with the demon,

placed in Kośala,|| by which a part of Oude is commonly understood. In my Dictionary I have inserted Śravanti, upon the authority of the Trikāñda Śesha;¶ but it is, no doubt, an error for Śrāvasti. It is, there, also called Dharmapattana, being a city of some sanctity, in the estimation of the Buddhists. It is termed, by Fa-Hian, She-wei; by Hwan Tsang, She-lo-va-si-ti; and placed, by both, nearly in the site of Fyzabad in Oude. Account of the Foe-kue-ki.\*\*

<sup>1</sup> This legend is told, in much more detail, in the Vāyu and Brahma Purāṇas. Dhundhu hid himself beneath a sea of sand, which Kuvalayāśwa and his sons dug up,—undeterred by the flames which checked their progress,—and finally destroyed most of them. The legend originates, probably, in the occurrence of some physical phenomenon, as an earthquake, or volcano.

\* According to the *Vāyu-purāṇa*, like our text, he had a most numerous family:

बृहदश्वस पुत्राणां सहस्राष्टेकविश्विः ।

† The *Vāyu-purāṇa* has Kuvalāśwa:

बृहदश्वसुतस्यापि कुवलाश्व इति श्रुतिः ।

And from several passages that follow this it is evident that the name is Kuvalāśwa. The *Harivaiśa*, sl. 671, etc., likewise has Kuvalāśwa; and so has the *Linga-purāṇa*. ¶ *Maharshi*.

§ In two MSS. I find Utanka, the lection of the *Bhāgavata-purāṇa*, IX., VI., 22. The *Harivaiśa*, sl. 676, has, in different MSS., Utanka and Uttanka. The *Vāyu-purāṇa* gives, in my MSS., Uttanka.

|| See Vol. II., p. 172, notes 2, etc. ¶ II., I., 13.

\*\* By Professor Wilson; in the *Journal of the Royal Asiatic Society*, Vol. V., pp. 122, 123.

Also see M. Vivien de Saint-Martin's *Mémoire Analytique*, etc., p. 105; and General Cunningham, in the *Journal of the Asiatic Society of Bengal*, 1865, pp. 250—267.

the king was attended by his sons, to the number of twenty-one thousand; and all these, with the exception of only three, perished in the engagement, consumed by the fiery breath of Dhundhu. The three who survived were Dridháswa, Chandráswa,\* and Kapiláswa;† and the son and successor of the elder of these‡ was Haryáswa:§ his son was Nikumbha; his son was Saínhatáswa;|| his son was Kriśáswa; his son was Prasenajit; and his son was (another) Yuvanáswa.<sup>1</sup>

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<sup>1</sup> The series of names agrees very well to Saínhatáswa, called Barhańáswa in the Bhágavata. ¶ We have, there, some variations, and some details not noticed in our text. The Váyu, Bráhma, Agni, Linga, Matsya, and Kúrma ascribe two sons to Saínhatáswa, whom the two first name Kriśáswa and Akriśáswa, and the rest, Kriśáswa and Rańáswa.\*\* Senajit†† or Prasenajit†† is, generally, though not always, termed the son of the younger brother; but the commentator §§ on the Hari Váṁśa calls him the son of Saínhatáswa, whilst the Matsya, Agni, Linga, and Kúrma omit him, and make Mándhártí the son of Rańáswa.||| The mother of Prasenajit and the wife of Akriśáswa or Saínhatáswa,—according to the different interpretations,—was the daughter of Himavat,

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\* In the *Váyu-puráňa* the name is Bhadráswa.

† The *Bhágavata-puráňa*, IX., VI., 24, has Dridháswa, Kapiláswa, and Bhadráswa.

‡ The original here again names Dridháswa, but says nothing of his seniority: दृढास्वादर्थस्तः।

§ The *Linga-puráňa*, Prior Section, LXV., 37, interposes Pramoda between Dridháswa and Haryáswa.

|| One MS. has Hitáswa; another, Saínhitáswa. The latter is the reading of some MSS. of the *Váyu-puráňa*; others giving Saínhatáswa.

¶ IX., VI., 25.

\*\* The *Linga-puráňa* distinctly calls Yuvanáswa son of Rańáswa.

†† *Bhágavata-puráňa*, IX., VI., 25.

†† So reads the *Váyu-puráňa*.

§§ Nílakańha, on *sl.* 709. Arjuna Miśra comments to the like effect.

||| The *Linga-puráňa* represents Mándhártí to be son of Yuvanáswa.

Yuvanáswa had no son, at which he was deeply grieved. Whilst residing in the vicinage of the holy Munis, he inspired them with pity (for his childless condition); and they instituted a religious rite, to pro-

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known as Dřishadwatí, the river so termed\* (Vol. II., p. 142, note 4). The wife of Yuvanáswa, according to the Váyu, or of Prasenajit, according to the Brahma, was Gaurí, the daughter of Rantívara,† who, incurring the imprecation of her husband, became the Báhudá river (Vol. II., p. 142, note 3). The Brahma and Hari Vamśa‡ call Yuvanáswa her son; but, in another place,§ the Hari Vamśa contradicts itself, calling Gaurí the daughter of Matínára,|| of the race of Puru, the mother of Mándhátrí; here following, apparently, the Matsya, in which it is so stated. The Brahma Purána is not guilty of the inconsistency. The Váyu of course gives the title to Mándhátrí, with the addition, that he was called Gaurika, after his mother:

तस्यासु गौरिकः पुत्रशक्वपर्ती बभूव ह ।

मान्धाता यौवनाश्वो वै चैलोक्यविजयी गृपः ॥

Mándhátrí's birth from Gaurí is the more remarkable, as it is incompatible with the usual legend, given in our text and in the Bhágavata, which seems, therefore, to have been of subsequent origin, suggested by the etymology of the name. In the Bhágavata, ¶ Mándhátrí is also named Trasadāsyu, or "the .terrifier of thieves."

\* The *Váyu-purána* states:

ज्ञाशाश्वशाक्षशाश्वश संहताश्वसुतावुभौ ।

तस्य पत्नी हैमवती सतां मान्या दृषदती ॥

Compare the *Harivashsa*, sl. 708, 709.

† I have much doubt as to the correctness of this name.

‡ Sl. 709.

§ Sl. 1715, 1716.

|| Erroneously printed, in the former edition, "Matimara."

¶ IX., VI., 33:

तस्याश्वुर्तीच्छोऽङ्ग विदधे नाम तस्य वै ।

यस्मात्त्वसन्ति शुद्धिमा दस्यते रावणाद्यः ॥

cure him progeny. One night, during its performance, the sages, having placed a vessel of consecrated water upon the altar, had retired to repose. It was past midnight, when the king awoke, exceedingly thirsty; and, unwilling to disturb any of the holy inmates of the dwelling, he looked about for something to drink. In his search, he came to the water in the jar, which had been sanctified and endowed with prolific efficacy\* by sacred texts, and he drank it. When the Munis† rose, and found that the water had been drunk, they inquired who had taken it, and said: "The queen; that has drunk this water shall give birth to a mighty and valiant son." "It was I," exclaimed the Raja, "who unwittingly drank the water:" and, accordingly, in the belly of Yuvanáśwa was conceived a child. And it grew; and in, due time, it ripped open the right side of the Raja, and was born: and the Raja did not die. Upon the birth of the child, "Who will be its nurse?" said the Munis; when (Indra,) the king of the gods appeared, and said, "He shall have me for his nurse" (mám ayaám dhásyati); and, hence, the boy was named Mándhátrí. Indra put his fore-finger into the mouth of the infant, who sucked it, and drew from it (heavenly) nectar.‡ And he grew up, and became a mighty monarch,|| and reduced the seven continental zones under his dominion. And here a verse is recited: "From the rising to the going down of the sun, all that is irra-

\* *Aparimeya-máhátmya.*

† *Rishi*, in the original.

‡ The original has: राजोऽस्य युवनाश्वस पत्नी ।

§ *Amṛita.*

|| *Chakravartin.*

diated by his light is the land of Māndhātri, the son of Yuvanāśwa.”<sup>1</sup>

Māndhātri married Bindumati,<sup>\*</sup> the daughter of Śasabindu,<sup>†</sup> and had, by her, three sons, Purukutsa,<sup>‡</sup> Ambarisha, and Muchukunda:<sup>§</sup> he had, also, fifty daughters.<sup>¶</sup>

The (devout) sage|| Saubhari, learned in the Vedas, ¶ had spent twelve years immersed in a piece of water; the sovereign of the fish in which, named Saṁmada,

<sup>1</sup> The Vāyu cites this same verse, and another, with the remark, that they were uttered by those acquainted with the Purāṇas and with genealogies:

अवायुदाहरनीमौ सोकी पौराणिका हिताः ।  
यावत्सुर्यस्य उदयो यावदसमनं भवेत् ॥\*\*  
सर्वत्र यौवनाश्वस्य मान्धातुः चेत्पुष्टते ॥  
अवायुदाहरनीमौ सोकी वशविदो जनाः ।  
यौवनाश्वं महातामनं राजानमभितीजसम् ।  
मान्धातारं तनुं विष्णोः पुराणाः प्रचक्षते ॥

<sup>2</sup> The Brahma and Agni omit Ambarisha, for whom the Matsya substitutes Dharmasena. The following legend of Saubhari occurs, elsewhere, only in the Bhāgavata, †† and there, less in detail.

\* A Bindumati is spoken of, in the *Harshacharita*, as having slain Vidūratha. See my *Vāsavadattā*, Preface, p. 53.

† Compare the *Harivarsha*, &l. 712.

‡ One MS. has Purushakutsa, a reading of no value; the like of which I often pass by unnoticed. The Purukutsa of the *Rigveda*—see IV., XLII., 8, 9,—is called son of Durgaha, who is again named in the same work, VIII., LIV., 12.

§ The *Linga-purāṇa* seems to read Muchukunda.

|| Ṛishi. ¶ *Bahvṛicha*. *Vide supra*, p. 50, note ¶.

¶ In the *Vishnu-purāṇa* this verse is read thus:

यावत्सुर्यं उद्देति स्म यावच्च प्रतितिष्ठति ।

†† IX., VI., 39—55.

of large bulk, had a very numerous progeny. His children and his grandchildren\* were wont to frolic around him, in all directions;† and he lived amongst them happily, playing with them night and day. Saubhari, the sage, being disturbed, in his devotions, by their sports, contemplated the patriarchal felicity of the monarch of the lake, and reflected: "How enviable is this creature, who, although born in a degraded state of being, is ever thus sporting cheerfully amongst his offspring and their young! Of a truth, he awakens, in my mind, the wish to taste such pleasure; and I, also, will make merry amidst my children."‡ Having thus resolved, the Muni came up, hastily, from the water, and, desirous of entering upon the condition of a householder, went to Māndhātri, to demand one of his daughters as his wife. As soon as he was informed of the arrival of the sage, the king rose up from his throne, offered him the customary libation,§ and treated him with the most profound respect. Having taken a seat, Saubhari said to the Raja: "I have determined to marry. Do you, king, give me one of your daughters, as a wife. Disappoint not my affection.|| It is not the practice of the princes of the race of Kakutshtha to turn away from compliance with the wishes of those who come to them for succour. There are, O monarch, other kings of the

\* पौत्रद्वौहित्रा, "sons' sons and daughters' sons."

† The original says that they "frolicked at his sides, in front of him, on his back, and over his breast, tail, and head": पाञ्चतोऽयतः पृष्ठतो वर्षः पुच्छशिरसां चोपरि भमन्नः।

‡ The translation, hereabouts, is greatly compressed.

§ Arghya.

|| Praṇaya.

earth to whom daughters have been born; but your family is, above all, renowned for observance of liberality in your donations to those who ask your bounty. You have, O prince, fifty daughters. Give one of them to me; that so I may be relieved from the anxiety I suffer through fear that my suit may be denied."

When Māndhātṛī heard this request, and looked upon the person of the sage, emaciated by (austerity and) old age, he felt disposed to refuse his consent: but, dreading to incur the anger and imprecation of the holy man, he was much perplexed, and, declining his head, was lost awhile in thought. The Rishi, observing his hesitation, said: "On what, O Raja, do you meditate? I have asked for nothing which may not be readily accorded. And what is there that shall be unattainable to you, if my desires be gratified by the damsel whom you must needs give unto me?" To this, the king, apprehensive of his displeasure,\* answered and said: "Grave sir, it is the established usage of our house to wed our daughters to such persons only as they shall, themselves, select from suitors of fitting rank; and, since this your request is not yet made known to my maidens, it is impossible to say whether it may be equally agreeable to them as it is to me. This is the occasion of my perplexity; and I am at a loss what to do." This answer of the king was fully understood by the Rishi, who said to himself: "This is merely a device of the Raja, to evade compliance with my suit. He has reflected that I am an old man, having no attractions for women, and not likely to be accepted by any of

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\* *Śāpa*, 'curse'.

his daughters.\* Even be it so: I will be a match for him." And he then spake aloud, and said: "Since such is the custom, mighty prince, give orders that I be admitted into the interior of the palace.† Should any of the maidens, your daughters, be willing to take me for a bridegroom, I will have her for my bride. If no one be willing, then let the blame attach alone to the years that I have numbered."‡ Having thus spoken, he was silent.

Mándhátrí, unwilling to provoke the indignation§ of the Muni, was, accordingly, obliged to command the eunuch to lead the sage into the inner chambers; who, as he entered the apartments, put on a form and features of beauty far exceeding the personal charms of mortals, or even of heavenly spirits.|| His conductor, addressing the princesses, said to them: "Your father, young ladies, sends you this pious sage, ¶ who has demanded of him a bride; and the Raja has promised him, that he will not refuse him any one of you who shall choose him for her husband."\*\*\* When the damsels heard this, and looked upon the person of the Rishi, they were equally inspired with passion and desire, and, like a troop of female elephants disputing

\* वृद्धोऽयमनभिमतः स्त्रीणां किसुत कन्यानाभित्यसुना संचिन्द्येव-  
मभिहितम् ।

† यद्येवं तदादिश्चतामस्याकं प्रवेशाय कन्यान्तःपुर्ववर्षधरः ।

: अन्यथा चेत्तद्वस्त्रमस्याकमेतेगातीतकालारथ्येण ।

§ Sápa.

|| Siddha and gandharva, in the original.

¶ Brahmarshi.

\*\* मथा चास्य प्रतिष्ठात अथस्तकन्यका काचिष्ठवत्सं वरवति तस्म-  
चायाप्रकृदे नाहं परिपन्थार्थं करिष्यामि ।

the favours of the master of the herd, they all contended for the choice.\* "Away, away, sister!" said each to the other: "this is my election; he is my choice; he is not a meet bridegroom for you; he has been created, by Brahmá, on purpose for me, as I have been created in order to become his wife; he has been chosen, by me, before you; you have no right to prevent his becoming my husband." In this way arose a violent quarrel amongst the daughters of the king, each insisting upon the exclusive election of the Rishi; and, as the blameless sage was thus contended for by the rival princesses, the superintendent of the inner apartments, with a downcast look, reported to the king what had occurred.† Perplexed, more than ever, by this information, the Raja exclaimed: "What is all this? And what am I to do now? What is it that I have said? And, at last, although with extreme reluctance, he was obliged to agree that the Rishi should marry all his daughters.

Having then wedded, agreeably to law, all the princesses, the sage took them home to his habitation, where he employed the chief of architects, Viśwakarman,—equal, in taste and skill, to Brahmá himself;—to construct separate palaces for each of his wives: he ordered him to provide each building with elegant couches, and seats, and furniture, and to attach to them gardens and groves, with reservoirs of water, where the wild-duck and the swan should sport amidst beds

\* करेण इवेभूथपतिं तमुषिमङ्गलमिक्या वरयाम्बभृतः ।

† Hereabouts the rendering is rather freer than usual.

‡ विधातारभिवान्यम् ।

of lotos-flowers. The divine artist\* obeyed his injunctions, and constructed splendid apartments for the wives of the Rishi; in which, by command of Saubhari, the inexhaustible† and divine treasure called Nanda<sup>1</sup> took up his‡ permanent abode; and the princesses entertained all their guests and dependants with abundant viands of every description and the choicest quality.§

After some period had elapsed, the heart of King Mándhátrí yearned for his daughters; and he felt solicitous to know whether they were happily circumstanced. Setting off, therefore, on a visit to the hermitage of Saubhari, he beheld, upon his arrival, a row of beautiful crystal palaces, shining as brilliantly as the rays of the sun, and situated amidst lovely gardens and reservoirs of pellucid water. Entering into one of these magnificent palaces, he found and embraced a daughter, and said to her, as the tears of affection and delight trembled in his eyes: "Dear child, tell me how it is with you. Are you happy here, or not? Does the great sage treat you with tenderness? Or do you revert, with regret, to your early home?" The princess replied: "You behold, my father, how delightful a mansion I inhabit,—surrounded by lovely gardens and lakes,

<sup>1</sup> The great Nidhi. A Nidhi is a treasure, of which there are several belonging to Kubera. Each has its guardian spirit, or is personified.

\* *Twashtri.*

† *Anapáyin.*

‡ It is not clear why Professor Wilson here personifies *nanda*, as if this Purána were a Tantra. In his *Essays, Analytical, &c.*, Vol. II., pp. 379, 380, there is a valuable note on the nine *nidhis* of Kubera.

§ The translation of this paragraph is not very close; and the same may be said of the remainder of the chapter.

where the lotos blooms, and the wild swans murmur. Here I have delicious viands, fragrant unguents, costly ornaments, splendid raiment,\* soft beds, and every enjoyment that affluence can procure. Why, then, should I call to memory the place of my birth?† To your favour am I indebted for all that I possess. I have only one cause of anxiety, which is this: my husband is never absent from my dwelling; solely attached to me, he is always at my side; he never goes near my sisters; and I am concerned to think that they must feel mortified by his neglect: this is the only circumstance that gives me uneasiness."

Proceeding to visit another of his daughters, the king, after embracing her, and sitting down, made the same inquiry, and received the same account of the enjoyments with which the princess was provided. There was, also, the same complaint, that the Rishi was wholly devoted to her, and paid no attention to her sisters. In every palace Māndhātri heard the same story, from each of his daughters, in reply to his questions; and, with a heart overflowing with wonder and delight, he repaired to the wise Saubhari, whom he found alone, and, after paying homage to him, thus addressed him: "Holy sage, I have witnessed this thy marvellous power. The like miraculous faculties I have never known any other to possess. How great is the reward of thy devout austerities!" Having thus saluted the sage, and

\* The original here supplies but one epithet, *manonukūla*, to four substantives.

† The question of the princess rather implies, that, in spite of this very luxury, she cannot forget her early home: तथा पि केव वा जन्मभू मिन्न स्थायते ।

been received, by him, with respect, the Raja resided with him for some time, partaking of the pleasures of the place, and then returned to his capital.

In the course of time, the daughters of Māndhātri bore to Saubhari a hundred and fifty sons; and, day by day, his affection for his children became more intense, and his heart was wholly occupied with the sentiment of self.<sup>1</sup>. "These my sons," he loved to think, "will charm me with their infant prattle; then they will learn to walk; they will, then, grow up to youth, and to manhood; I shall see them married, and they will have children; and I may behold the children of those children." By these and similar reflections, however, he perceived that his anticipations every day outstripped the course of time; and, at last, he exclaimed:<sup>\*</sup> "What exceeding folly is mine!<sup>†</sup> There is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up. When I have seen my infants walk; when I have beheld their youth, their manhood, their marriage, their progeny; still my expectations are unsatisfied, and my soul yearns to behold the de-

<sup>1</sup> Of Mamata, 'mineness' (ममता); the notion that wives, children, wealth, belong to an individual, and are essential to his happiness.

एवमादिमनोरथमनुदिनकालसंपत्तिवृत्तिमवेद्येतत्संचिन्तयामास।  
"Having discovered that some such desire kept pace with the daily increase of time, he<sup>\*</sup> took thought as follows."

So the commentary explains this passage, and very naturally: अनुदिनं कालसंपत्तिराधिकं तस्या वृत्तिरनुवर्तनं च भग्नोरये तमवेद्य शाला अचिन्तयत् । एतद्व्याप्तमाणम् ।

<sup>†</sup> The rest of the chapter, from this point, is in verse.

scendants of their descendants. Shall I even see them, some other wish will be engendered; and, when that is accomplished, how is the birth of fresh desires to be prevented? I have, at last, discovered, that there is no end to hope, until it terminates in death; and that the mind which is perpetually engrossed by expectation can never be attached to the supreme spirit. My mental devotions, whilst immersed in water, were interrupted by attachment to my friend the fish. The result of that connexion was my marriage; and insatiable desires are the consequences of my married life. The pain attendant upon the birth of my single body is now augmented by the cares attached to fifty others, and is further multiplied by the numerous children whom the princesses have borne to me.\* The sources of affliction will be repeatedly renewed by their children, and by their espousals, and by their progeny, and will be infinitely increased: a married life is a mine of individual anxiety.† My devotions, first disturbed by the fish of the pool, have since been obstructed by temporal indulgence; and I have been beguiled by that desire for progeny which was communicated to me by association with Sañmada.: Separation from the world

दुःखं यदेविकाशरीरजन्म  
शतार्थसंख्यं तदिदं प्रसूतम् ।  
परियहेण चितिपात्रजानां  
सुतेरनेकिर्बुद्धलीक्षतं तत् ॥

<sup>+</sup> "Individual anxiety" is to render *mamata*, for which see the Translator's note in the preceding page.

: चीर्णं तपो यत्तु जलाशयेण  
तस्मिंश्चिरेषा तपसोऽनारायः ।  
मत्यस्य संगादभवत्वं यो मे  
सुतादिरागो मुषितोऽक्षिं तेन ॥

is the only path of the sage to final liberation: from commerce with mankind innumerable errors proceed. The ascetic who has accomplished a course of self-denial falls from perfection, by contracting worldly attachments. How much more likely should one so fall, whose observances are incomplete!\* My intellect has been a prey to the desire of married happiness: but I will, now, so exert myself, for the salvation of my soul, that, exempt from human imperfections, I may be exonerated from human sufferings.† To that end, I will propitiate, by arduous penance, Vishńu, the creator of the universe, whose form is inscrutable, who is smaller than the smallest, larger than the largest, the source of darkness and of light, the sovereign god of gods.: On his everlasting body, which is both discrete and indiscrete substance, illimitably mighty, and identical with the universe, may my mind, wholly free from sin, be ever steadily intent, so that I may be born no more! To him I fly for refuge; to that Vishńu who is the teacher of teachers, who is one with all beings, the

\* निःसंगता सुक्लिपदं यतीनां  
संगादशेषाः प्रभवल्लिदोषाः ।  
आरूढयोगोऽपि निपात्यतेऽधः  
संगेन योगी किमुतात्प्रसिद्धिः ॥

† अहं स्वरिष्यामि तथात्मनोऽथे  
परियहयाहृगृहीतबुद्धिः ।  
थथा हि भूयः परिहीनदोषो  
जनस्य दुःखिभेविता न दुःखी ॥

: सर्वस्य धातारमचिन्त्यरूप-  
मणोरणीयांसमतिप्रमाणम् ।  
सितासितं चेष्टरमीश्वराणा-  
माराधर्थिष्ठ तपसेव विष्णुम् ॥

pure eternal lord of all, without beginning, middle, or end, and besides whom is nothing.”\*

\* तस्मिन्दशीपौर्जसि सर्वहृषि-  
खव्यत्विस्तुतमावन्ते ।  
ममाचकं चित्तमपेतदोष  
सदासु विष्णावभवाय भूयः ॥  
समस्ताभूतादमस्ताद्गता-  
त्सर्वेश्वरादन्यदग्नादिमध्यात् ।  
यस्मात्प्रं किंचित्तमहं गुरुणां  
परं गुरुं संश्रयमेति विष्णुम् ॥

### CHAPTER III.

Saubhar and his wives adopt an ascetic life. Descendants of Mándhátri. Legend of Narmadá and Purukutsa. Legend of Triśanku. Báhu driven from his kingdom by the Haihayas and Tálajanghas. Birth of Sagara : he conquers the barbarians, imposes upon them distinguishing usages, and excludes them from offerings to fire and the study of the Vedas.

HAVING thus communed with himself, Saubhari abandoned his children, his home, and all his splendour, and, accompanied by his wives, entered the forest, where he daily practised the observances followed by the ascetics termed Vaikhánasas\* (or anchorites having families), until he had cleansed himself from all sin. When his intellect had attained maturity, he concentrated in his spirit the (sacramental) fires,<sup>1</sup> and became a religious mendicant.<sup>†</sup> Then, having consigned all his acts to 'the supreme,'<sup>‡</sup> he obtained the condition of Achyuta, which knows no change, and is not subject to the vicissitudes of birth, transmigration,<sup>§</sup> or death. Whoever reads, or hears, or remembers, or understands|| this legend of Saubhari and his espousal of the daugh-

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<sup>1</sup> So Manu; "Having reposed, as the law directs, the holy fires in his breast," &c. VI., 25. ¶

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\* The *vaikhánasa* is the name as the *vánaprastha*, for a detail of whose duties, and of those of the *bhikshu*, vide supra, pp. 94—97.

† *Bhikshu.*

‡ *Bhagavat.*

§ *Avikára.*

|| *Avadháráyati.*

॥ अपीचात्मि वैतानासमारोद्य यथाविधि ।  
अनभिरनिकेतः स्त्रामुगिर्युलफक्षाश्च ॥

ters of Māndhātri shall never, for eight successive births, be addicted to evil thoughts; nor shall he act unrighteously, nor shall his mind dwell upon improper objects, nor shall he be influenced by selfish attachments. The line of Māndhātri is now resumed.

The son of Ambarīsha, the son of Māndhātri, was Yuvanāśwa:<sup>\*</sup> his son was Harita,<sup>†</sup> from whom the Angirasa Hāritas<sup>‡</sup> were descended.<sup>§</sup>

<sup>\*</sup> The Váyu, Linga, Kúrma, and Bhágavata<sup>§</sup> agree in this series: the others omit it.

<sup>†</sup> The words of the text are: तस्माद्विरतो यतोऽङ्गिरसो हारिताः। And the commentator explains the phrase: 'The Angirasa Brahmans, of whom the Hārita family was the chief.' || The Linga<sup>¶</sup> reads:

हरितो युवनाश्वस्य हारीता यत आत्मजाः।

एते हाङ्गिरसः पृच्छोपेता द्विजातयः॥

'Harita was the son of Yuvanāśwa, whose sons were the Hāritas. They were on the part (or followers) of Angiras, and were Brahmans with the properties of Kshattriyas.' The Váyu has:

हरितो युवनाश्वस्य हारीता भूरयः सृताः।

एते हाङ्गिरसः पृच्छोपेता द्विजातयः॥\*\*

'Harita was the son of Yuvanāśwa, from whom were many

\* The Bhágavata-puráha, IX., VII., 1, has Yauvanāśwa. See the next page, note ‡.

† Some MSS. have Hārita, like the Bhágavata.

‡ All my best MSS., supported by the commentary, yield 'Hāritas'.

§ But see note † in the page next following.

|| I find: अम्बरीषस्य युवनाश्वः प्रपितामहसनामा यतो हरिताद्वारीता अङ्गिरसो द्विजा हरितगोचप्रवराः। अथ हरितानामर्षेया अङ्गिरसाम्बरीषधीवनाश्वेति प्रवरपाठात्।

¶ Prior Section, LXV., 40, 41.

\*\* My MSS. differ, as to this stanza, from those followed by Professor Wilson. *Vide infra*, p. 283, note ¶.

In the regions below the earth,\* the Gandharvas called Mauneyas† (or, sons of the Muni Kaśyapa), who

called Háritas. They were sons of Angiras, and Brahmans with the properties of Kshattriyas.\* The Bhágavata† has only: मान्धातुप्रवरा इमे। These (Ambarisha, Purukutsa, and Harita,) were, according to Śridhara Swámin's comment, the chiefs of Mándhátri's descendants; being founders of three several branches: or it may mean, he says, merely that they had Mándhátri for their progenitor; Mándhátri being, by some, also named Angiras, according to Áswaláyana.‡ It may be questioned if the compilers of the Puráṇas, or their annotators, knew exactly what to make of this and similar phrases,|| although they were, probably, intended to intimate, that some persons of Kshatriya origin became the disciples of certain Brahmans, particularly of Angiras, and, afterwards, founders of schools of religious instruction, themselves. Mándhátri himself is the author of a hymn in the Ríg-veda. Asiatic Researches, Vol. VIII., p. 385.¶ Hárita is the name of an individual

\* *Rasádāta*. See Vol. II., p. 209, note 1.

† The commentator says they were Chitrasena and others: see Vol. II., p. 285, note †. The term seems to be a general epithet of the Gandharvas, derived from their mother, Muni: see the *Mahábhárata*, *Adiparvan*, *sl. 2552*; *Hariváshika*, *sl. 11553*. In Vol. II., p. 75, it is the Apsatases that spring from Kaśyapa and Muni; the Gandharvas being the offspring of Kaśyapa and Arishtá.

‡ IX., VII., 1. Subjoined are the original and Burnouf's translation:

मांधातुः पुच्छप्रवरो योऽम्बरीषः प्रकीर्चितः ।

पितामहेन प्रवृत्तो यीवनाश्वस तत्सुतः ।

हारीतस्तस्य पुचोऽभूत्वांधातुप्रवरा इमे ॥

"Le fils ainé de Mándhátri qui est célèbre sous le nom d'Ambaricha, fut adopté par son grand-père Yuvanâcva; c'est pourquoi le fils d'Ambaricha est nommé Yáuvanâcva. Ce dernier prince eut pour fils Hárita; ces [trois] personnages (Ambaricha, Yáuvanâcva et Hárita) ont pour auteur commun Mándhátri."

§ ? See Professor Max Müller's *History of Ancient Sanskrit Literature*, p. 383.

|| *Vide supra*, p. 255, note 2; p. 258, note 1.

¶ Or Colebrooke's *Miscellaneous Essays*, Vol. I., p. 25.

were sixty millions in number, had defeated the tribes of the Nágas (or snake-gods), and seized upon their most precious jewels, and usurped their dominion. Deprived of their power by the Gandharvas, the serpent-chiefs addressed the god of the gods, as he awoke from his slumbers; and the blossoms of his lotos-eyes opened, while listening to their hymns.\* They said: "Lord, how shall we be delivered from this great fear?" Then replied the first of males,† who is without beginning: "I will enter into the person of Purukutsa, the son of Mándhátri, the son of Yuvanáswa; and in him will I quiet these iniquitous Gandharvas." On hearing these words, the snake-gods bowed and withdrew, and, returning to their country, despatched Narmadá, to solicit the aid of Purukutsa.<sup>1</sup>

Narmadá accordingly went to Purukutsa, and conducted him to the regions below the earth,‡ where, being filled with the might of the deity, he destroyed the Gandharvas. He then returned to his own palace; and the snake-gods, in acknowledgement of Narmadá's services, conferred upon her, as a blessing, that, who-

sage, considered as the son of Chyavana, and to whom a work on law is attributed. It is, probably, rather that of a school, however, than of an individual.

<sup>1</sup> Narmadá, the personified Nerbudda river, was, according to the Bhágavata, § the sister of the Nágas.||

\* The rendering here is somewhat lax.

† *Purushottama*. See Vol. I., p. 16, note ‡.

‡ *Rasatala*.

§ IX., VII., 2.

|| For another origin of her, *Vide supra*, p. 162, note ||; p. 165, note †.

soever should think of her, and invoke her name, should never have any dread of the venom of snakes.\* This is the invocation: "Salutation be to Narmadá in the morning; salutation be to Narmadá at night; salutation be to thee, O Narmadá! Defend me from the serpent's poison."† Whoever repeats this, day and night, shall never be bitten by a snake, in the dark, or in entering a chamber; nor shall he who calls it to mind, when he eats, suffer any injury from poison, though it be mixed with his food. To Purukutsa, also, the snake-gods announced, that the series of his descendants should never be cut off.

Purukutsa had a son, by Narmadá, named Trasadasyu;‡ whose son was Sámbhúta,<sup>1</sup>§ whose son was

<sup>1</sup> We have some varieties here. Instead of Trasadasyu, the Matsya has Dussaha, whom it makes the husband of Narmadá, and father of Sámbhúti, the father of Tridhanwan. The Bhágavata|| omits Sámbhúti; the Linga¶ makes him the brother of Trasadasyu; and the Agni has, in his place, "Sudhanwan.

\* For सर्वविषभयं there is a variant, सर्वविषभृत्, "dread of any poison."

† नर्मदायि नमः प्रातर्नर्मदायि नमो निश्चि ।  
नर्मोऽसु नर्मदे तुभ्यं रेत मा विषसर्पतः ॥

: Some MSS. read, like the Bhágavata-purána, Trasadasyu. *Vide supra*, p. 266, note ¶, for this word as an epithet.

§ The Váyu-purána reads, in my MSS.:

नर्मदायां समुत्पन्नः संभूतस्तस्य चात्मजः ।

It seems, then,—*vide supra*, p. 165, Sanskrit extract in note †,—that Trasadasyu and Sámbhúta are one, unless they are brothers.

|| IX., VII., 3. It says that Anarańya was son of Trasadasyu.

¶ Prior Section, LXV., 41, 42. Then follows:

विष्णुद्वाः सुतस्तस्य विष्णुद्वाः चतः स्तुताः ।  
एते ह्याङ्गिरसः पञ्च चत्रोपेताः समाश्रिताः ।  
संभूतिरपरं पुण्यमन्तराज्ञीवन्त ॥

Anaraṇya, who was slain by Rāvaṇa, in his triumphant progress through the nations.\* The son of Anaraṇya was Brīshadaśwa;† his son was Haryaśwa; his son was Sumanas;‡ his son was Tridhanwan; his son was Trayyāruṇa:§ and his son was Satyavrata, who obtained the appellation of Triśanku,§ and was degraded to the

<sup>1</sup> Brīshadaśwa: Vāyu.|| The Matsya, Agni, and Brahma omit all between Saṁbhūta and Tridhanwan.¶ The Bhāgavata<sup>\*\*</sup> has a rather different series, or, Anaraṇya, Haryaśwa, Aruṇa, Tribandhana, Triśanku. As Anaraṇya is famous in Hindu story,†† and Trayyāruṇa‡‡ is a contributor to the Rig-veda, their omission shows careless compilation.

Saṁbhūti is, thus, provided with two sons, Vishṇuvriddha—founder of the Vishṇuvriddhas,—and Anaraṇya.

The first two of these lines—only with the substitution of पुत्रः for पुत्रे—occur in the Vāyu-purāṇa, likewise. Vide supra, p. 280, note †. The Vāyu-purāṇa distinctly says, in my MSS., that he slew Rāvaṇa: रावणो निहतो येन चिक्षोकविजये पुरा।

† Brīshadaśwa. Linga-purāṇa. And so, I think, the Vāyu-purāṇa is intended to read.

‡ One MS. has Trayyāruṇi.

§ Vide infra, p. 286, note †.

¶ There, as in the Linga-purāṇa, Prior Section, LXV., 45, I find Vasumanas, with Drishadwati—which name seems to have been misread Brīshadaśwa—for his mother:

हर्यश्वासु दृषद्वर्णं जसे वसुमना शृपः ।

Vasumanas, son of Rohidaśwa, is mentioned in the Anukramanikā to the Rigveda, X., 179.

¶ The Harivāhiṇa, sl. 715, 716, has, also, Saṁbhūta, Sudhanwan, Tridhanwan.

\*\* IX., VII., 4.

†† Particularly in the Rāmāyaṇa.

‡‡ Read “Tryarūṇa.” Vide supra, p. 36, note †. In the Rigveda, V., XXVII., 3, Tryarūṇa and Traṣadasyu are mentioned as if contemporaries.

condition of a Chándála (or outcaste).<sup>1\*</sup> During a twelve years' famine, † Triśanku provided the flesh of deer, for the nourishment of the wife and children of Viśwámitra; suspending it upon a (spreading) fig-tree: on the borders of the Ganges, § that he might not subject them to the indignity of receiving presents from an outcaste.|| On this account, Viśwámitra, being highly

<sup>1</sup> The Váyu states, he was banished, by his father, for his wickedness (Adharma). The Brahma Purána and Hari Vársá † detail his iniquity at length; and it is told more concisely in the Linga. He carried off the betrothed wife of another man;—one of the citizens, according to the two former; of Vidarbha, according to the latter. For this, his father, by the advice of Vasishtha, banished him; and he took refuge with Śwapákas. The Rámáyaña \*\* has a different story, and ascribes Triśanku's degradation to the curse of the sons of Vasishtha, to whom the king had applied to conduct his sacrifice, after their father had refused to do so. Before that, he is described †† as a pious prince (सत्त्वादी जितेन्द्रियः); and the object of his sacrifice was to ascend to heaven.

\* For Triśanku, a Chándála king known to Buddhist tradition, and probably the same person, see Burnouf's *Introduction à l'Histoire du Bouddhisme Indien*, Vol. I., pp. 207, *et seq.*

† Literally, 'drought,' *anávárishtī*.

‡ *Nyagrodha*.

§ Jähnavi, in the original.

|| An expansion of चण्डालप्रतिप्रहपरिहारणाय ।

¶ *Sl. 717, et seq.*

\*\* *Bála-kánda*, LVIII.

†† *Ibid.*, LVII., 10.

pleased with him, elevated him, in his living body, to heaven.<sup>1</sup>

<sup>1</sup> The occurrence of the famine, and Satyavrata's care of the wife and family of Viśwāmitra, are told, with some variations, in the Váyu, which has been followed by the Brahma and Hari Vaṁśa.\* During the famine, when game fails, he kills the cow of Vasishtha; and, for the three crimes of displeasing his father, killing a cow, and eating flesh not previously consecrated, he acquires the name of Triśanku (tri, 'three', śanku, 'sin').† Vasishtha refusing to perform his regal inauguration, Viśwāmitra celebrates the rites, and, on his death, elevates the king, in his mortal body, to heaven. The Rámáyaña relates the same circumstance, but assigns to it a different motive,—Viśwāmitra's resentment of the refusal of the gods to attend Triśanku's sacrifice. That work also describes the attempt of the gods to cast the king down upon earth, and the compromise between them and Viśwāmitra, by which Triśanku was left suspended, head downwards, in mid-air, forming a constellation in the southern hemisphere, along with other new planets and stars formed by Viśwāmitra. The Bhágavata‡ has an allusion to this legend, saying that Triśanku is still visible in heaven:

\* Śl. 724, et seq. See *Original Sanskrit Texts*, Part I., pp. 86—88.

† Triśanku—"he of three delinquencies,"—was so called, according to the commentator on the *Vishnu-puráńa*, because he ate what was unhallowed, slew his spiritual teacher's cow, and disobeyed his father's commands: अप्रोचितभवणगृधेनुवधापिचाशालङ्गनश्चपेत्विभिः शङ्कुं भिरिव हृदियथाहेतुभिस्तिशङ्कुसंज्ञामवाप । Then follows a quotation of the *Harivamśa*, sl. 748, 749:

पितृस्थापरितोषेण गुरोदर्देष्मीवेष्ण च ।

अप्रोचितोपयोगाच्च चिविधस्ते व्यतिक्रमः ॥

एवं चीक्ष्यते शङ्कुं ताणि दृष्टा महायशाः ।

चिशङ्कुरिति होवाच चिशङ्कुसेन स चूतः ॥

Also see Śridhara on the *Bhágavata-puráńa*, IX., VII., 5.

‡ IX., VII., 5.

The son of Triśanku was Hariśchandra;<sup>1\*</sup> his son

सशरीरो गतः स्वर्गमवापि दिवि दृश्यते ।

The Váyu furnishes some further information, from an older source:

अबाधुदाहरनीभी सोकौ पौराणिका जनाः ।  
विश्वामित्रप्रसादेन चिशङ्कुर्दिवि राजते ।  
देवैः सार्धं महातेजानुयहातस्य धीमतः ॥  
शैर्याति — रम्या हेमले चन्द्रमण्डिता । †  
असंक्षता विभिर्यमेतिशङ्कुयहभूषिता ॥

Both my copies leave a blank, where it is marked; and a similar passage does not elsewhere occur: but the word should, probably, be विश्वा; and the whole may be thus rendered: "Men acquainted with the Puráṇas recite these two stanzas: 'By the favour of Viśwámitra, the illustrious Triśanku shines in heaven, along with the gods, through the kindness of that sage. Slowly passes the lovely night in winter, embellished by the moon, decorated with three watches, and ornamented with the constellation Triśanku.' " This legend is, therefore, clearly astronomical, and altitudes, possibly, to some reformation of the sphere by Viśwámitra, under the patronage of Triśanku, and in opposition to a more ancient system advocated by the school of Vasishtha. It might be no very rash conjecture, perhaps, to identify Triśanku with Orion, the three bright stars of whose belt may have suggested the three Śankus (stakes or pins) which form his name.<sup>‡</sup>

<sup>1</sup> The Pauráṇik lists generally dismiss Hariśchandra very summarily; but he makes a conspicuous figure in legends of an apparently later date. In the Mahábhárata, Sabhá Parvan, § it is

\* According to the *Harivánsa*, sl. 754, he married Satyaratná, of the Kaikaya family. And so says the *Váyu-puráṇa*.

† The MSS. of the *Váyu-puráṇa* used by me, and to which the Translator had access, read this line thus:

शैर्यात्प्रदेवा रम्या हेमले चन्द्रमण्डिता ।

The missing word is, then, अवाणी, 'a woman.' In the next verse, my MSS. have अवैः, instead of आमैः.

‡ The reading of the *Váyu-puráṇa*, as now restored, militates against this conjecture.

was Rohitáswa;<sup>1</sup> his son was Harita;<sup>2</sup> his son was

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stated, that he resides in the court of Indra, to which he was elevated for his performance of the Rájasúya sacrifice, and for his unbounded liberality. This seems to have served as the groundwork of the tale told in the Márkandéya\* and Padma Puráñas, of his having given his whole country, his wife and son, and, finally, himself, to Viśwámitra, in satisfaction of his demands for Dakshiná. In consequence, he was elevated; with his subjects, to heaven, from whence, having been insidiously led, by Náradá, to boast of his merits, he was again precipitated. His repentance of his pride, however, arrested his downward descent; and he and his train paused in mid-air. The city of Hariśchandra is popularly believed to be, at times, still visible in the skies. The indignation of Vasish्वá at Viśwámitra's insatiableness produced a quarrel, in which their mutual imprecations changed them to two birds, the Śaráli (a sort of Turdus,) and the Baka (or crane). In these forms they fought for a considerable term, until Brahmá interposed, and reconciled them. The Bhágavata alludes to this story, in its notice of Hariśchandra; but the Váyu refers the conflict to the reign of a different prince: *vide supra*, p. 261, note 2. According to the Śiva Purána, Hariśchandra was an especial worshipper of that deity; and his wife Satyavatí was a form of Jayá, one of Durga's handmaids.

<sup>1</sup> Also read Rohita. <sup>†</sup> Traces of his name appear in the strongholds of Rotas, in Behar<sup>‡</sup> and in the Punjab. The Bhágavata has a legend of his having been devoted to Varuña, before his birth, by his father, who, having, on various pleas,

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\* Chapter VIII.

† In the Váyu-purána; in the Bhágavata-purána, IX., VIII., 8; in the Linga-purána, Prior Section, LXVI., 11, 12; and in the Harivánsa, sl. 756.

‡ The Harivánsa states that he founded Rohitapura.

"Harischandra was a very great conqueror; and his son Rohita or Rohitáswa founded, and is said to have resided at, the fortress which, from him, is called Rohitás, a name corrupted, in our maps, to Rotás." Hamilton's *Genealogies of the Hindus*, &c., p. 32.

Chunchu,<sup>1\*</sup> who had two sons, named Vijaya and Sudeva. † Ruruka<sup>2</sup> was the son of Vijaya, and his own son was Víka,: whose son was Báhu (or Báhuka§). This prince was vanquished by the tribes of Haihayas and Tálajanghas,<sup>3||</sup> and his country was overrun by them;

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offering his son, as promised, was afflicted by a dropsy. Rohita, at last, purchased Śunahśepha, ¶ who was offered, as a victim, in his stead: see hereafter, note on Śunahśepha. \*\*

<sup>2</sup> Omitted: Agni, Linga, ‡‡ and Matsya.

<sup>1</sup> Omitted: Agni. Dhundhu: Linga; and Kúrma. Champa, founder of Champamálini: §§ Bhágavata. ||| But all other authorities make Champa a different person, a descendant of Anga: see family of Anu, of the lunar race. ¶¶

<sup>3</sup> Kuruka: Linga\*\*\* and Kúrma. Bharuka: Bhágavata. †††

<sup>3</sup> Descendants of Yadu. The first springs from a prince who

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\* Several MSS. give Chanchu; and other Puráñas, and also the *Hari-váyuśā*, exhibit the same variety.

† Vijaya was son of Sudeva, according to the *Bhágavata-puráña*, IX., VIII., 1. Instead of Sudeva, the *Linga-puráña*, Prior Section, LXVI., 12, has Sutejas.

‡ One MS. has Vísha. The *Váyu-puráña* reads, in different MSS., Vritika and Dhritaka.

§ I find this, the longer, form only in the *Bhágavata-puráña*, IX., VIII., 2.

|| These are said to be a branch of the Haihayas. See the Translator's last note on Chapter XI. of this Book.

¶ Corrected, here and just below, from "Śunahśephas." See the *Bhágavata-puráña*, IX., VII., 19, 22.

\*\* Chapter VII. of this Book.

†† I find Harita, followed by Dhundhu, in the *Linga-puráña*, Prior Section, LXVI., 12:

हरितो रोहितस्थाप धुन्युहारित उच्चते।

‡‡ See the preceding note.

§§ I find Champápuri.

||| IX., VIII., 1.

¶¶ Chapter XVIII. of this Book.

\*\*\* This Puráña has Ruchaka, in some MSS.

††† IX., VIII., 2.

in consequence of which, he fled into the forests, with his wives. One of these was pregnant; and, being an object of jealousy\* to a rival queen, the latter gave her poison, to prevent her delivery. The poison had the effect of confining the child in the womb for seven years. Báhu, having waxed old, died in the neighbourhood of the residence† of (the Muni) Aurva. His queen, having constructed his pile, ascended it, with the determination of accompanying him in death; but the sage‡ Aurva, who knew all things, past, present, and to come, issued forth from his hermitage, and forbade her, saying: "Hold! hold! This is unrighteous. A valiant prince, the monarch of many realms,§ the offerer of many sacrifices, the destroyer of his foes, a universal emperor,|| is in thy womb. Think not of committing so desperate an act!" Accordingly, in obedience to his injunctions, she relinquished her intention. The sage then conducted her to his abode, and, after some time, a very splendid boy was there born. Along with

is the twelfth, and the second, from one who is the eighteenth, in the lunar line; and both are, thus, contemporary with a prince who is the thirty-fifth of the solar dynasty. The Váyu adds, that they were assisted by Śakas, Yavanas, Kámbojas, Páradas,¶ and Pahlavas.

\* This is an inference. The original runs: तत्साय सपत्न्या गर्भस्त्राणाय गरो दक्षः।

† Áśrama.

‡ Bhagavat.

§ अखिलभूमण्डलपतिरतिवीर्यपराक्रमः।

|| Chakravartin.

¶ Corrected from "Párvatas,"—a typographical error, presumably.

him, the poison that had been given to his mother was expelled; and Aurva, after performing the ceremonies required at birth,\* gave him (on that account) the name of Sagara (from Sa, 'with', and Gara, 'poison'). The same holy sage celebrated his investiture with the cord of his class, instructed him (fully) in the Vedas,† and taught him the use of arms, especially those of fire, called after Bhárgava.‡

When the boy (had grown up, and) was capable of reflection, he said to his mother, (one day): "Why are we dwelling in this hermitage? Where is my father? And who is he?" His mother, in reply, related to him all (that had happened); upon hearing which, he was highly incensed, and vowed to recover his patrimonial kingdom, and exterminate the Haihayas and Tálajanghas,§ by whom it had been overrun. Accordingly, (when he became a man), he put nearly the whole of the Haihayas to death, and would have, also, destroyed the Śakas, the Yavanas, Kámbojas, Páradas, and Pahlavas,<sup>1</sup> but that they applied to Vasish्ठa, the family-

<sup>1</sup> The Haihayas || we shall have further occasion to notice. The

\* जातकर्मादिकां क्रियां लिप्याद् । The *játa-karman* is described as "a ceremony ordained on the birth of a male, before the section of the navel-string, and which consists in making him taste clarified butter out of a golden spoon." Colebrooke's *Digest*, &c., Vol. III., p. 104, note †.

† Insert 'and all sciences', शास्त्राण्यशेषाणि ।

‡ Read "called after Bhárgu": अस्ते चापेयं भार्गवात्मम् । The *Vāyu-purāna* alleges that Sagara's instructor in the use of such arms was Bhárgu himself. For Hindu fiery weapons, *vide supra*, p. 81, note •.

§ Add "and others," *ādi*.

|| For mention of this race in a medieval inscription, see the *Journal of the Asiatic Society of Bengal*, 1862, p. 117, line 1.

priest\* (of Sagara), for protection. Vasishtha, regarding them as annihilated (or deprived of power), though

Śakas† are, no doubt, the Sacae or Sakai of the classical geographers,—Seythians and Indo-Seythians, Turk or Tartar tribes, who established themselves, about a century and a half before our era, along the western districts of India, and who are, not improbably, connected with our Saxon forefathers. The Yavanas‡ are the Ionians or Greeks. The Kámbojas§ were a people on the northwest of India, of whom it is said, that they were remarkable for a capital breed of horses. There is an apparent trace of their name in the Caumojees of Kaferistán, who may have retreated to the mountains before the advance of the Turk tribes. (Elphinstone's Account of the Kingdom of Caubul, &c., 1st ed., p. 619: see, also, Vol. II., p. 182, note 1). The Páradas|| and Pahlavas¶ or Pahnavaas may designate other bordering tribes in the same direction, or on the confines of Persia. Along with these, in the legend that follows, the Bhágavata\*\* enumerates Barbaras.†† The Váyu adds Máhishikas,‡‡ Dárvas, §§ Chaulas,||| and Khaśas; ¶¶ the two former

\* *Kula-guru.* † See Vol. II., p. 165, note 8.

‡ See Vol. II., p. 181, note 6.

§ See Vol. II., p. 182, notes 1, etc.; p. 183, note 3, and annotations thereon.

|| See Vol. II., p. 182, note 4; p. 183, note ‡.

¶ This, undoubtedly, is the right word; and, on the authority of all my best MSS., I have amended the text accordingly, in the preceding page, and in p. 294, *infra*. See Vol. II., p. 187, note §. At p. 339 of that volume, I have silently corrected the statement previously made at p. 168, note ||, that the Pahlavas are not named in the genuine *Rámáyána*.

\*\* IX., VIII., 5. Along with the Barbaras are there named only the Tálajanghas, Yavanas, Śakas, and Haihayas.

†† See Vol. II., p. 176, notes 8 and \*\*; p. 178, note §.

‡‡ See Vol. II., p. 166, notes 8, etc.

§§ See Vol. II., p. 178, text and notes † and ††.

||| Identified, here, with the Cholas, for whom see Vol. II., p. 178, note 13. The *Hariváṁśa*, in the corresponding passage, has Cholas.

¶¶ See Vol. II., p. 186, note 5.

living,\* thus spake to Sagara: "Enough, enough, my

of which are people on the Malabar and Coromandel coasts; the two latter are, usually, placed amongst the mountaineers of the Hindu Kush. The Brāhma Purāna lengthens the list with the Kolas (the forest races of eastern Gondwana), the Sarpas,† and the Keralas,‡ (who are the people of Malabar). The Hari Vamśa§ still further extends the enumeration with the Tusháras or Tokháras|| (the Turks of Tokharestán), the Chinas ¶ (Chinese), the Maṛdas \*\* (people in the Punjab), the Kishkindhas †† (in Mysore), Kauntalas ‡‡ (along the Nerbudda), Bangas §§ (Bengalis), Śálwas ||| (people in western India), and the Konkaṇás ¶¶ (or inhabitants of the Concan). It is evident, from the locality of most of the additions of the last authority, that its compiler, or corrupter, has been a native of the Dekhin.

\* *Jivanmṛitaka*. The scholiast hereupon quotes the following stanza from some unnamed *Smṛiti*:

यः स्वधर्मोत्प्रिभ्रष्टो विप्रेष्व बहिष्कृतः ।

य जीवन्नेत्रं लोके द्यमनुत इत्यभिधीयते ॥

"He who *has* fallen away from his duty, and *is* cast out by Brāhmans, though living in this world, is declared *to be* dead."

† In the corresponding passage of the *Harivamśa*,—namely, at *Sl.* 782,—I find, much more frequently than कोलसर्पाः,—yielding Kolas and Sarpas, or else Kolaspas,—कोलिसर्पाः, कोलिसरश्चाः, &c. All these, I strongly suspect, are corruptions of कलिसरश्चाः, an epithet which the *Vāyu-purāha*—see a few lines before, in Professor Wilson's foot-note,—applies to the Māhishikas.

‡ See Vol. II., p. 178, notes 1 and §. § *Sl.* 782—784.

|| See Vol. II., p. 186, notes 5, etc. ¶ See Vol. II., p. 181, note 7.

\*\* See Vol. II., p. 163, notes 11, etc.

†† Tradition places the Kishkindhas in Odra, or Orissa. See the *Sabdakalpadruma*, *sub voce*; also, Vol. II., p. 177, note 3.

‡‡ Some MSS. have Kontalas. And see Vol. II., p. 157, notes 9, etc. I know not on what authority M. Langlois asserts, that these people, "aux longs cheveux étaient près des Tchīnas."

§§ "Vangas", in Vol. II., p. 166.

||| See Vol. II., pp. 133—135; p. 166, note \*.

¶¶ See Vol. II., p. 178, notes 14 and §.

son! Pursue no further these objects of your wrath, whom you may look upon as no more.\* In order to fulfil your vow,† I have separated them from affinity to the regenerate tribes, and from the duties of their castes.” Sagara, in compliance with the injunctions of his spiritual guide, contented himself, therefore, with imposing upon the vanquished nations peculiar distinguishing marks.: He made the Yavanas<sup>1</sup> shave their heads entirely;‡ the Śakas he compelled to shave (the upper) half of their heads; the Páradas wore their hair long; and the Pahlavas let their beards grow; in obedience to his commands.<sup>2</sup> Them, also, and other

<sup>1</sup> And Kámbojas: Váyu.

<sup>2</sup> The Asiatic nations generally shave the head, either wholly, or in part. Amongst the Greeks, it was common to shave the fore part of the head; a custom introduced, according to Plutarch, by the Abantes,—whom Homer|| calls ὄπιθεν κομισταρτες,—and followed, according to Xenophon, by the Lacedæmonians. It may be doubted, however, if the Greeks or Ionians ever shaved the head completely. The practice prevails amongst the Mohammedans; but it is not universal. The Śakas (Scythians, or Tatars) shave the fore part of the head, gathering the hair at the back into a long tail, as do the Chinese. The mountaineers of the Himálaya shave the crown of the head, as do the people of Kaferistán, with exception of a single tuft. What oriental people wore their hair long, except at the back of the head, is questionable; and the usage would be characteristic rather of the Teutonic and Gothic nations. The ancient Persians had long bushy

\* अलमेभिरतिजीवन्युतकैरनुसृतिः।

† Pratijñā.

‡ Vesányatva.

§ Muñidita-śīras.

|| Iliad. II., 542.

Kshattriya races, he deprived of the established usages of oblations to fire\* and the study of the Vedas; and, thus separated from religious rites,† and abandoned by the Brahmans, these different tribes became Mlechchhas. Sagara, after the recovery of his kingdom, reigned over the seven-zoned earth, with undisputed dominion.<sup>1‡</sup>

beards, as the Persepolitan sculptures demonstrate. In Chardin's time, they were out of fashion; but they were again in vogue, in that country, in the reign of the last king, Fath Sháh.

<sup>1</sup> So the Váyu, &c.; and a similar statement is given in Manu, X., 44, where, § to the Śakas, Yavanas, Kámbojas, Páradas, and Pahlavas, || are added the Pauñdrakas<sup>¶</sup> (people of western Bengal), Odras<sup>\*\*</sup> (those of Orissa), Dravídás<sup>††</sup> (of the Coromandel coast), Chinás (Chinese), Kirátas (mountaineers), and Daradas<sup>‡‡</sup> (Durds of the Hindu Kush). From this passage, and a similar one in the Rámáyaña, in which the Chinás<sup>§§</sup> are mentioned, the late Mr. Klapproth inferred those works to be not older than the third century B. C., when the reigning dynasty of Thsin first gave that

\* *Vashatkára*. See Vol. II., p. 29, note §.

† *Dharma*.

वै सगरोऽपि समधिष्ठानमागम्यास्त्वलितचक्रः सप्तद्वीपवतीभिमासु-  
र्वे प्रश्नशास्त्रे ।

§ See Vol. II., p. 183, note 3, and annotations thereon.

|| Corrected from "Pahnava." The Translator has Pahlavas in Vol. II., p. 183, note 3. *Vide supra*, p. 292, note ¶.

¶ Professor Wilson had "Pauñdras," which I do not find in the original. For the Pauñdrakas, see Vol. II., p. 177, note ††.

\*\* This is, perhaps, to be altered. See Vol. II., p. 184, note †; p. 177, notes 3 and \*\*;

†† Elsewhere read Dravídás. See Vol. II., p. 177, text and note 5.

‡‡ See Vol. II., p. 185, notes 3, etc.

§§ It is only in the Bengal recension of the Rámáyaña that the Chinás are mentioned. See Vol. II., p. 176, note \*\*.

name to China (see, also, Vol. II., p. 181, note 7). It was probable, he supposed, that the Hindus became acquainted with the Chinese only about 200 B. C., when their arms extended to the Oxus: but it is difficult to reconcile this date with the difference of style between the Rámáyańa, particularly, and the works of the era of Vikramáditya. It would seem more likely, that the later appellations were interpolated. It must have been a period of some antiquity, when all the nations from Bengal to the Coromandel coast were considered as Mlechchhas and outcasts.

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## CHAPTER IV.

The progeny of Sagara: their wickedness: he performs an *Aswamedha*: the horse stolen by Kapila: found by Sagara's sons, who are all destroyed by the sage: the horse recovered by Ansumat: his descendants. Legend of Mitrasaha or Kalmashapada, the son of Sudasa. Legend of Khatwanga. Birth of Rama and the other sons of Dasaratha. Epitome of the history of Rama: his descendants, and those of his brothers. Line of Kuśa. Brīhadbala, the last, killed in the Great War.

SUMATI, the daughter of Kaśyapa, and Keśinī,\* the daughter of Raja Vidarbha,† were the two wives of Sagara.‡ Being without progeny, the king solicited

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\* So the *Rāmāyaṇa*. § Sumati is called the daughter of Arishanemi:|| the *Mahābhārata* ¶ calls her Śaibyā. The story of Sa-

\* This was the elder wife, the *Vāyu-purāṇa* alleges.

† In the *Vāyu-purāṇa* and *Harivamśa*, he is called simply Vidarbha.

‡ The following genealogy is given in the *Rāmāyaṇa*, *Bāla-kāṇḍa*, LXX., 19—37: Brahmā, Marichi, Kaśyapa, Vivasvat, Manu, Ikshwāku (first king of Ayodhyā), Kukshi, Vikukshi, Bāṇa, Anaraṇya, Pṛithu, Triśanku, Dhundhumāra, Yuvanaśwa, Māndhātī, Susandhi, Dhruvasandhi (with Prasenajit), Bharata, Asita, Sagara. The same detail is found in the *Ayodhyā-kāṇḍa*, CX., 5—24.

In the Bengal recension of the *Rāmāyaṇa*, *Ādi-kāṇḍa*, LXXII., Angiras and Prachetas intervene between Kaśyapa and Manu, Vivasvat being omitted; as is Kukshi, also.

The *Ayodhyā-kāṇḍa*, CXIX., in the same recension, names, somewhat discrepantly: Brahmā, Marichi, Kaśyapa,—and then, a break being announced,—Vivasvat, Manu, Ikshwāku, Kukshi, Vikukshi, Reṇu, Pushya, Anaraṇya, Pṛithu, Triśanku.. Dhundhumāra, Yuvanaśwa, Māndhātī, Susandhi, Dhritasandhi (with Prasenajit), Bharata, Asita, Sagara.

Most of this is very different from what we meet with in the Purāṇas.

§ *Bāla-kāṇḍa*, XXXVIII., 3, 4.

|| This is another name of Kaśyapa. See Vol. II., p. 28, note 2. For the stanza there cited from the *Mahābhārata*, see the *Sānti-parvan*, sl. 7574.

¶ *Vana-parvan*, sl. 8833.

the aid of the sage Aurva, with great earnestness,\* and the Muni pronounced this boon, that one wife should bear one son, the upholder of his race, and the other should give birth to sixty thousand sons; and he left it to them to make their election. Keśiní chose to have the single son; Sumati, the multitude: and† it came to pass, in a short time, that the former bore Asamanjas,<sup>1</sup> a prince through whom the dynasty continued; and the daughter of Vinatá,: Sumati, had sixty thousand sons. The son of Asamanjas was Amśumat.

Asamanjas was, from his boyhood, of very irregular conduct.§ His father hoped, that, as he grew up to manhood, he would reform; but, finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamanjas. The path of virtue and piety being obstructed, in the world, by the sons of Sagara,|| the gods repaired to the Muni¶

gara and his descendants is told at length in the Rámáyaña, First Book; and in the Mahábharata, Vana Parvan, III., 106, et seq.; as well as in most of the Puráñas.

\* Or Panchajana:\*\* Brahma.††

† Samidhi, = chittaikädrya, the scholiast says.

‡ Insert "the Rishi having pronounced 'So be it'": तथति च अहम् यामिहिते।

§ See Vol. II., pp. 26 and 73. Apavritta.

|| सांगरेपध्वन्यादिसारागेऽसगति।

¶ Substituted for Rishi.

\*\* This is an epithet of Asamanjas, in the Hariváhaná, sl. 802, et seq.

†† Asamauja: Rámáyaña, Váyu-puráña, and Linga-puráña. Asamanjasa: Bhágavata-puráña, IX., VIII., 14.

Kapila, who was a portion of Vishnú,\* free from fault, and endowed with all (true) wisdom. Having approached him with respect, they said: "O lord, what will become of the world, if these sons of Sagara are permitted to go on in the evil ways which they have learned from Asamanjas! Do thou, then, assume a visible form,† for the protection of the afflicted universe." "Be satisfied", replied the sage: "in a brief time, the sons of Sagara shall be, all; destroyed."

At that period, Sagara commenced the (performance of the solemn) sacrifice of a horse, who was guarded by his own sons: nevertheless, some one stole the animal, and carried it off into a chasm in the earth. Sagara commanded his sons to search for the steed; and they, tracing him by the impressions of his hoofs, followed his course, with perseverance, until, coming to the chasm where he had entered, they proceeded to enlarge it, and dug downwards, each, for a league.: Coming to Pátala, they beheld the horse wandering freely about; and, at no great distance from him, they saw the Rishi Kapila sitting, with his head declined in meditation,‡ and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun shining in an unclouded sky.|| Exclaiming "This

\* Purushottama, in the original.

† "Visible form" is to render *sarīra*, 'body'.

‡ वसुधातत्त्वमेवैको योजनं योजनमवनेष्यत्पाण ।

§ This specification does not appear in the original. See the next note.

|| भगवन्नासपद्यमि शूरकालीत्केमित् तेजोभिरनश्रुतमूर्धमध्याश्री-  
षा दिश्चोऽप्नासपद्यमात् कापिष्ठविमपश्च । Commentary: अपघने। अप-  
गतमेव ।

is the villain who has maliciously interrupted our sacrifice, and stolen the horse: kill him! kill him!" they ran towards him, with uplifted weapons. The Muni slowly raised his eyes,\* and, for an instant, looked upon them; and they were reduced to ashes by the (sacred) flame that darted from his person.<sup>1</sup>

<sup>1</sup> The Bhāgavata† has, for a Purāna, some curious remarks on this part of the story, flatly denying its truth:

न साधुवादो मुनिकोपर्मिता  
नृपेन्द्रपुचा हति सत्त्वधामनि ।  
वथं तमो रोषमयं विभावते  
जगत्पविचात्मनि क्षे रक्षी भूवः ॥  
यस्त्रिरित सांघ्रमयी हृष्टेह नौ-  
र्याया मुमुक्षुकरते दुरत्ययम् ।  
भवाणवं मृत्युपथं विपश्चितः  
परात्मभूतस्य कथं पृथग्भूतिः ॥

"The report is not true, that the sons of the king were scorched by the wrath of the sage. For how can the quality of darkness, made up of anger, exist in a world-purifying nature, consisting of the quality of goodness;—the dust of earth, as it were, in the sky? How should mental perturbation distract that sage, who was one with the Supreme, and who has promulgated that Sāṅkhyā philosophy which is a strong vessel by which he who is desirous of liberation passes over the dangerous ocean of the world, by the path of death?"‡

\* The original, परिवर्तितसोघनेन, implies that he cast his eyes about.

† IX, VIII., 12, 13.

‡ Burnouf's more exact translation of this passage is as follows:

"Elle n'est pas vraie la tradition qui prétend que les fils du roi furent détruits par la colère du sage; comment en effet les Ténèbres que produit la colère eussent-elles pu exister chez un sage, dont la Bonté était le corps, et qui purifiait le monde? c'est comme si l'on voulait attribuer au ciel la poussière née de la terre.

"Comment eût-il pu croire à des distinctions [comme elles d'ami et

When Sagara learned that his sons whom he had sent in pursuit of the (sacrificial) steed had been destroyed by the might of the great Rishi Kapila, he despatched Amśumat, the son of Asamanjas, to effect the animal's recovery. The youth, proceeding by the (deep) path which the princes had dug, arrived where Kapila was, and, bowing respectfully,\* prayed† to him, (and so propitiated him), that the saint said: "Go, (my son), deliver the horse to your grandfather; and demand a boon. Thy grandson shall bring down the river of heaven‡ (on the earth)." Amśumat requested, as a boon, that his uncles§ who had perished through the sage's displeasure|| might, although unworthy of it, be raised to heaven, through his favour. "I have told you," replied Kapila, "that your grandson shall bring down upon earth the Ganges (of the gods); and, when her waters shall wash the bones and ashes of thy grand-

d'ennemi], ce sage identifié avec l'Esprit suprême, qui dirigea ici-bas le solide vaisseau de la doctrine Sāṅkhyā, à l'aide duquel l'homme désireux de se sauver traverse le redoutable océan de l'existence, ce chemin de la mort?"

A tolerably full account of Kapila will be found in my edition of the *Sāṅkhyā-sūtra*, Preface, pp. 13—21. Several things, however, are to be corrected there; as the work was sent out, by the Asiatic Society of Bengal, without my authority, and while I was known to be still employed on what would have made ten or twelve pages of additional matter, including various readings of MSS. collated since I left India, besides minute indexes and numerous emendations. The copies of the *Dāsa-rūpa* in circulation are similarly unamended and imperfect.

\* *Bhakti-namra.*

† *Tushtāva*, 'lauded'.

‡ "River of heaven" is for *Gangā*, the word in the Sanskrit.

§ Amśumat rather strangely calls them *pītṛi*, 'fathers'. The scholiast explains that the term is used for *pītṛivya*.

|| The original has ब्रह्मदण्डहतान्, "smitten by the punishment of a Brāhmaṇa."

father's sons,\* they shall be raised to *Swarga*. Such is the efficacy of the stream that flows from the toe of Vishnu, that it confers heaven upon all who bathe in it designedly, or who even become accidentally immersed in it: those, even, shall obtain *Swarga*, whose bones, skin, fibres, hair, or any other part, shall be left, after death, upon the earth which is contiguous to the *Ganges*." Having acknowledged, reverentially, the kindness of the sage, Amsumat returned to his grandfather, and delivered to him the horse.† *Sagara*, on recovering the steed, completed his sacrifice, and, in affectionate memory of his sons, denominated *Sagara* the chasm which they had dug.<sup>‡</sup>

<sup>1</sup> *Sagara* is still the name of the ocean, and, especially, of the Bay of Bengal, at the mouth of the *Ganges*. On the shore of the island called by the same name, tradition places a Kapilashrama, or hermitage of Kapila, which is still the scene of an annual pilgrimage. Other legends assign a very different situation for the abode of the ascetic, or, the foot of the *Himalaya*, where the *Ganges* descends to the plains.§ There would be no incompatibility, however, in the two sites, could we imagine the tra-

\* "Thy grandfather's sons" is an expansion of the word for 'them'.

† अश्वमादाय पितामहयज्ञमाजगाम ।

‡ सागरं चात्मजप्रीत्या पुच्छे कल्पयामास; "and, from love of his sons, he set up the ocean as a son."

*Sagara*, the word here used for 'ocean', is, in form, patronymic of *Sagara*. The commentator says: सागरं सगरसुतेः खननाद्धर्धितम् । अत एवात्मजप्रीत्या पुच्छे कल्पयामास श्वापयामास । तस्मिन्पुच्छुद्धि इतत्वानित्यर्थः ।

§ In the *Padma-purana*, Kapila is said to have dwelt in the village of Indraprastha.

The son of Amísumat was Dilípa;<sup>1</sup> his son was Bhágiratha, who brought Gangá down to earth; whence she is called Bhágírathí.\* The son of Bhagíratha was Śruta;<sup>2</sup>† his son was Nábhága;<sup>3</sup> his son was Ambarísha; his son was Sindhudwípa;‡ his son was Ayutáswa;§ his son was Rituparína,|| the friend ¶ of Nala, skilled profoundly in dice.<sup>5</sup> The son of Rituparína was

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dition referred to a period when the ocean washed, as it appears once to have done, the base of the Himálaya, and Saugor (Ságara) was at Haridwára.

<sup>1</sup> Or Khatwánga: Brahma and Hari Vaináša;\*\* but this is, apparently, an error. *Vide infra*, p. 311, note 1.

<sup>2</sup> Omitted: Matsya and Agni. Viśruta:†† Linga.

<sup>3</sup> Nábha:‡‡ Bhágavata.

<sup>4</sup> Ayutáyus: §§ Váyu, Linga, and Kúrma. Śrutáyus: Agni. Ayutájít:||| Brahma.

: 'अचहदयज्ञः, 'knowing the heart' of the dice.' The same epi-

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\* The *Váyu-purána* hereupon gives the following quotation:

अवायुदाहरन्तीमी स्नोकी पौराणिका जग्नाः ।  
भगीरथस्तु तां गंगामानयामास कर्मभिः ।  
तस्माद्वागीरथी गंगा कथते वंशवित्तमेः ॥

Two stanzas are here promised; but only one is cited.

† A single MS. has Suhotra.

‡ According to the *Bhágavata-purána*, IX., IX., 16, he was son of Nábha; Ambarisha being there omitted.

§ In two MSS. the name is Ayutáyus.

|| The *Hariváṁsa* has Rituparína, and gives the patronym Ártaparína to Sudása.

¶ Saháya.

\*\* *Sl. 808.* Khatwánga is given there as Dilípa's surname. Khatwánga, as the name of a royal sage, appears in the *Bhágavata-purána*, II., I., 13.

†† I find Śruta.

‡‡ Corrected from "Nábhīn".

§§ So, too, reads the *Bhágavata-purána*.

||| This is the reading of the *Hariváṁsa*, also.

Sarvakáma;<sup>1\*</sup> his son was Sudása; his son was Sau-

thet, as well as that of 'friend of Nala,' is given him in the Váyu, Bhágavata, and Brahma Puránas, and in the Hari Vanísha, and leaves no doubt of their referring to the hero of the story told in the Mahábhárata. Nala, however, as we shall hereafter see, is some twenty generations later than Rítuparña, in the same family; and the Váyu, therefore, thinks it necessary to observe, that two Nalas are noticed in the Puránas, and the one here adverted to is the son of Virasena:

नली द्वाविति विल्लाती पुराणेषु दृढप्रती ।  
वीरसेनात्मजस्वीव यशेत्वाकुकुलोद्धः ॥

whilst the other belongs to the family of Ikshwáku. The same passage occurs in the Brhma Purána and Hari Vanísha;<sup>†</sup> and the commentator<sup>‡</sup> on the latter observes: निषधात्मजो नलो वीरसेनसुतामलादन्यः । 'Nala the son of Nishadha is different from Nala the son of Virasena.' It is, also, to be observed, that the Nala of the tale is king of Nishadha, and his friend Rítuparña is king of Ayodhyá. The Nala of the race of Ikshwáku is king of Ayodhyá; he is the son of Nishadha, however; and there is, evidently, some confusion between the two. We do not find Virasena, or his son, in any of the lists. *Vide infra*, p. 320, note 1.

<sup>\*</sup> There is considerable variety in this part of the lists; but the Váyu and Bhágavata agree with our text. The Matsya and others make Kalmáshapáda the son or grandson of Rítuparña

\* Sárvabhauma: *Linga-purána*.

† *SL*. 831, 832:

नली द्वाविति विल्लाती पुराणे भरतवर्षम् ।  
वीरसेनात्मजस्वीव यशेत्वाकुकुलोद्धः ॥

We read, too, in the *Linga-purána*, Prior Section, LXVI., 24, 25:

नली द्वाविति विल्लाती पुराणेषु दृढप्रती ।  
वीरसेनसुतसाम्यो यशेत्वाकुकुलोद्धः ॥

‡ Nilakańha.

dásá, named, also, Mitrasaha.<sup>1\*</sup>

and place Sarvakáma, or Sarvakarman, after him.† See further on.‡

<sup>1</sup> The Váyu, Agni, Brahma, and Hari Vanísha read Amitrasaha, ‘foe-enduring;’ § but the commentator on our text explains it Mítra, a name of Vasishtha, Saha, ‘able to bear’ the imprecation of;|| as in the following legend, which is similarly related in the Bhágavata.¶ It is not detailed in the Váyu. A full account occurs

\* The Bhágavata-puráña, IX., IX., 18, says that he was called Kalmáshánghri, also. This is a synonym of Kalmáshapáda, for which epithet *vide infra*, p. 308.

† In the Hariváñsha, sl. 817, Sarvakarman appears as son of Mitrasaha. In the next two stanzas, the names of his successors are: Anaraúya, Nighna, Anamitra (and Raghu, his brother), Duliduha, Dilipa.

‡ *Vide infra*, p. 313, note 1.

§ The first and fourth works named have—as has, also, the Linga-puráña, Prior Section, LXVI., 27,—नास्त्रा मिचसहः; the second and third, राजा मिचसहः. The words of our text are सौदासो मिचसहनामः; and here, but for the commentary, there is just as good reason as there is in the other instances, to infer that the name is Amitrasaha. The monetary indignation of Saudásá against Vasishtha justifies but ill the supposition that the term *amitra*, ‘enemy’, was applied to the latter. The Bhágavata-puráña, IX., IX., 18, in its आङ्गर्मिचसहं च, reads Mitrasaha, unmistakably; and so does the Mahábhárata, Ádi-parvan, sl. 6720; Áśvamedhika-parvan, sl. 1690.

In Dr. Goldstücker’s Sanskrit Dictionary there is, however, an article अमिचसह, which word there points to our king, “also called Saudásá: according to the Váyu-, Agni-, Brahma-Pur. and the Hariváñsha; the Vishnu-Pur. calls him Mitrasaha.” Were not these particulars taken from the note under annotation? Even a reference to so accessible a work as the *Hariváñsha* would have suggested a doubt of there being such a name as Amitrasaha.

|| The commentator’s words are: मिचं वसिष्ठं प्रतिश्वस्तुं समर्थोऽपि सहते स्मा। तेन मिचसहनाम। This imports, that Mitrasaha was so called, because, though he had it in his power to retaliate, in kind, the curse of his friend (*mítra*), namely, Vasishtha, he forbore (*sahate sma*, from *sah*).

¶ IX., IX., 19—39.

The son of Sudasa, having gone into the woods to hunt, fell in with a couple of tigers, by whom the forest had been cleared of the deer.\* The king slew one of these tigers with an arrow. At the moment of expiring the form of the animal was changed, and it became that of a fiend† of fearful figure and hideous aspect

in the Mahabharata, Adi Parvan, s. 176, but with many and important variations. Kalmashapada, whilst hunting, encountered Shaktri,‡ the son of Vasishtha, in the woods, and, on his refusing to make way, struck the sage with his whip. Shaktri cursed the king to become a cannibal; and Viswamitra, who had a quarrel with Vasishtha, seized the opportunity to direct a Rakshasa to take possession of the king, that he might become the instrument of destroying the family of the rival saint. Whilst thus influenced Mitrasaha, a Brahman, applied to Kalmashapada for food; and the king commanded his cook to dress human flesh, and give it to the Brahman, who, knowing what it was, repeated the curse of Shaktri, that the king should become a cannibal; which taking effect with double force, Kalmashapada began to eat men. One of his first victims was Shaktri, whom he slew and ate, and then killed and devoured, under the secret impulse of Viswamitra's demon, all the other sons of Vasishtha. Vasishtha, however, liberated him from the Rakshasa who possessed him, and restored him to his natural character. The imprecation of the Brahman's wife, and its consequences, are told, in the Mahabharata, as in the text; but the story of the water falling on his feet appears to have grown out of the etymology of his name, which might have referred to some disease of the lower extremities the prince's designation being, at length, Mitrasaha Saudasa Kal mashapada, or "Mirasaha, son of Sudasa, with the swelled feet

\* *Apamriga.*

† *Rakshasa.*

‡ On the correct name, Shaktri, *vide supra*, p. 35, note ‡.

Its companion, threatening the prince with its vengeance, disappeared.

After some interval, Saudása celebrated a sacrifice, (which was conducted by Vasishtha). At the close of the rite, Vasishtha went out; when the Rákshasa, the fellow of the one that had been killed in the figure of a tiger, assumed the semblance of Vasishtha, and (came and) said (to the king): "Now that the sacrifice is ended, you must give me flesh to eat. Let it be cooked; and I will presently return." Having said this, he withdrew, and, transforming himself into the shape of the cook, dressed some human flesh, which he brought to the king, who, receiving it on a plate of gold, awaited the reappearance of Vasishtha. As soon as the Muni returned, the king offered to him the dish. Vasishtha, surprised at such want of propriety\* in the king, as his offering him meat to eat, considered what it should be that was so presented, and, by the efficacy of his meditations, discovered that it was human flesh. His mind being agitated with wrath, he denounced a curse upon the Raja, saying: "Inasmuch as you have insulted all such holy men† as we are, by giving me what is not to be eaten, your appetite shall, henceforth, be excited by similar food."

"It was yourself," replied the Raja to the (indignant) sage, "who commanded (this food to be prepared)." "By me!" exclaimed Vasishtha. "How could that have been?" And, again having recourse to meditation,‡

\* *Dauksilya.*

† *Tapaswin.*

‡ *Samádhi.*

he detected the whole truth. Foregoing, then, all displeasure towards the king,\* he said: "The food (to which I have sentenced you) shall not be your sustenance for ever: it shall (only) be so for twelve years." The king, who had taken up water in the palms of his hands, and was prepared to curse the Muni, now considered that Vasishtha was his spiritual guide,† and, being reminded,‡ by Madayanti, his queen, that it ill became him to denounce an imprecation upon a holy teacher who was the guardian divinity of his race,§ abandoned his intention.|| Unwilling to cast the water upon the earth, lest it should wither up the grain,—for it was impregnated with his malediction,—and equally reluctant to throw it up into the air, lest it should blast the clouds, and dry up their contents, he threw it upon his own feet.¶ Scalded by the heat which the water had derived from his angry imprecation, the feet of the Raja became spotted black and white;\*\* and he, thence, obtained the name of Kalmasha-pada, or he with the spotted (kalmasha) feet (pada).††

• • अस्याग्रहं चकार। •

† In the original, this consideration is suggested by Madayanti.

‡ *Prasiddita*, 'appeased.'

§ कुलदेवताभूतमाचार्यम्।

|| This, though implied, is not expressed in the Sanskrit.

¶ सस्याग्रहरार्थं तच्छापाण्डु नोर्बां नाकाशे चिह्नेष तेनैव स्वपादौ सिषेच। "That water for cursing he threw neither on the earth nor into the air, for sustenance of the grain or of the clouds; but he sprinkled his own feet with it."

\*\* This is borrowed from the scholiast, who says: कल्माषतां कल्माषपाण्डुताम्।

†† तेज ऋधशृतेनाभ्यसा दग्धच्छायी तत्पादौ कल्माषतामुपगतौ। तत्त्वं स कल्माषपादसंज्ञामवाप।

In consequence of the curse of Vasishtha, the Raja became a cannibal\* every sixth watch of the day,† (for twelve years), and, in that state, wandered through the forests, and devoured multitudes of men. On one occasion, he beheld a holy person‡ engaged in dalliance with his wife. As soon as they saw his terrific form, they were frightened, and endeavoured to escape; but the (regal) Rákshasa (overtook and) seized the husband. The wife of the Brahman, then, also desisted from flight, and earnestly entreated the savage § (to spare her lord), exclaiming: "Thou, Mitrasaha, art the pride|| of the (royal) house of Ikshwáku,—not a (malignant) fiend. ¶ It is not in thy nature, who knowest the characters of women, to carry off and devour my husband." But all was in vain; and, regardless of her reiterated supplications, he ate the Brahman, as a tiger devours a deer. †† The Brahman's wife, furious with wrath, then addressed the Raja, and said: "Since you have barbarously disturbed the joys of a wedded pair, and killed my husband, your death shall be the conse-

### \* राजसभावमुपेत्य ।

† Read "every sixth meal-time;" i. e., at the close of every third day. The original is षष्ठे कालि, on which the comment is: षष्ठे षष्ठे काले त्रितीयदिनान्ते ।

‡ Muni.

§ Bahu-basta.

|| Tilaka.

¶ Rákshasa.

" नाईसि स्त्रीधर्मसुखाभिज्ञो मन्दहतार्द्यामिनं मन्दर्तारमनुम ।  
Comment: स्त्रीधर्मो मैथुनं तत्सुखाभिज्ञः ।

†† I find *pasu*.

quence of your associating with your queen."\* So saying, she entered the flames.

At the expiration of the period of his curse, Saudasa returned home. Being reminded of the imprecation of the Brahmani, by his wife, Madayanti, he abstained from conjugal intercourse, and was, in consequence, childless; but, having solicited the interposition of Vasishtha, Madayanti became pregnant.†. The child, however, was not born for seven years, when the queen, (becoming impatient), divided the womb with a (sharp) stone, and was thereby delivered. The child was, thence, called Asmaka (from Asman, 'a stone'). The son of Asmaka was Mula, who, when the warrior tribe was extirpated upon earth, was surrounded and concealed by a number of females; whence he was denominated Narakavacha (having women for armour).‡ The son of Mula was Dasaratha; his son

\* His name, Mula, or 'the root', refers, also, to his being the stem whence the Kshatriya races again proceeded.§ It may be doubted if the purport of his title Narakavacha is accurately explained by the text.||

यसादेवं मव्युप्रायां स्थायं मत्पतिर्भवितसामात्ममत्यनमव-  
लोपभोगप्रवृत्ती प्राससि ।

† Hereabouts the rendering is free.

‡ Rather, "surrounded and guarded by garmentless women:" स्त्रीभ-  
विष्वस्त्राभिः परिवार्य रचितः । I find no other reading than this.

§ See the Bhagavata-purana, IX., IX., 40, and Sridhara's supplementa-  
tion thereof.

|| The Vayu-purana reports, as follows, on the origin of Mula's  
epithet:

was Ilavila;\* his son was Viśwasaha;† his son was Khatwāṅga,‡ (called, also,) Dilīpa,<sup>1</sup> who, in a battle between the gods and the Asuras, being called, by the former, to their succour, killed (a number of) the latter. Having, thus, acquired the friendship of the deities in heaven, they desired him to demand a boon. He said to them: "If a boon is to be accepted by me, then tell me, as a favour, what is the duration of my life." "The length of your life is but an hour,"§ the gods replied. On which, Khatwāṅga, who was swift of motion,|| de-

<sup>1</sup> This prince is confounded with an earlier Dilīpa by the Brahma Purāṇa and Hari Vāma.¶

अचाप्यदाहरनीम् मूलकं वै नृपं प्रति ।  
स हि रामभयाद्राजा स्तीभिः परिवृतोऽवस्त ।  
विवस्तस्तीणमिच्छन्ते नारीकवचमीश्वरः ॥

Parasurāma is here intended, according to Śridhara, in his comment on the parallel passage in the *Bhāgavata-purāṇa*,—IX., IX., 40. Two verses, which, it may be conjectured, closely correspond, in a correct reading, to the stanza quoted in the preceding extract, appear in the *Linga-purāṇa*, Prior Section, LXVI., 29.

\* Not one of my MSS. has this name. Four give Ilivila; others, Idavila and Ailavila. The *Vāyu-purāṇa* reads, in different MSS., Idavila, Idividā, and Aidiividā; the *Linga-purāṇa*, Ilavila; the *Bhāgavata-purāṇa*, Aidiividā. Compare the variants noticed in p. 246, note \*, *supra*.

† The *Linga-purāṇa* interpolates Vṛiddhaśarman before Viśwasaha.

‡ This name is frequently and variously corrupted, especially into Kafwāṅga and Khafwāṅga. It does not seem necessary to dwell on these depravations.

§ *Muhūrta*.

|| *Laghima-guṇa*, "endowed with lightness." *Laghiman* is "the faculty of assuming levity," illustrated by "rising along a sunbeam, to the solar orb." It must be equally easy to the adept to travel a ray downwards. See Colebrooke's *Miscellaneous Essays*, Vol. I., p. 250.

¶ *Vide supra*, p. 303, note 1; p. 305, note †.

scended, in his easy-gliding chariot, to the world of mortals. Arrived there, he prayed, and said: "If my own soul has never been dearer to me than (the sacred) Brahmans; if I have never deviated from (the discharge of) my duty; if I have never regarded gods, men, animals, vegetables, all created things,\* as different from the imperishable;† then may I, with unswerving step, attain to that divine being on whom holy sages meditate!" Having thus spoken, he was united with that supreme being,‡ who is Vásudeva; with that elder§ of all the gods, who is abstract existence,|| and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated, formerly, by the seven Rishis: "Like unto Khatwánga will be no one upon earth, who, having come from heaven, and dwelt an hour amongst men, became united with the three worlds, by his liberality and knowledge of truth."<sup>1</sup>¶

<sup>1</sup> The term for his obtaining final liberation is rather unusual; 'त्योऽभिसंहिता लोकाः', 'By whom the three worlds were affected,

\* *Vtikshádika.*

† *Achyuta.*

‡ *Paramdtman.*

§ *Guru.*

|| *Sattá-mátratman.*

॥ खड्डाङ्गेन समो नाथः कश्चिद्बुद्धीं भविष्यति ।

येन सर्वादिहागम्य मुहूर्ते प्राय जीवितम् ।

त्योऽभिसंहिता लोका तु द्वा दानेन विव हि ॥

Comment: मुहूर्ते जीवित प्राय ज्ञात्वा । तु द्वा वासुदेवः सर्वभिति ज्ञानेन । यहानं समर्पणं खण्डनमिति वा प्रविलायनमिति यावत्ते नाभिसंहिता विषयीष्टतास्तथौ लोकाः । विष्णी प्रविलायिता इत्यर्थः । According to this, partially accepted, the last two lines may be ren-

The son of Khatwánga was Dírghabáhu; his son was Raghu; his son was Aja;\* his son was Daśaratha.<sup>1</sup>

or beloved:<sup>†</sup> विष्वीकृताः;‡ the three worlds being identified with their source, or the Supreme. The text says, of this stanza, श्रूयते; and the Váyu, citing § it, says, इति श्रुतिः.|| The legend is, therefore, from the Vedas.

<sup>1</sup> The lists here differ very materially, as the following comparison will best show:

Vishnú.	Matsya.¶	Rámáyaña.**
Kalmáshapáda	Kalmáshapáda	Kalmáshapáda

dered: "by whom, arrived here below from paradise, having obtained an hour's prolongation of life, the three worlds were mastered through wisdom and self-surrender."

The scholiast puts much more of Vedántism into these verses than it is likely they were intended to convey.

Compare the *Harivaiśa*, sl. 809. The ordinary reading, there, in the last line, is अनुसंधिताः.

\* The *Bhágavata-puráha*, IX., X., 1, has Raghu, Píthuśravas, Aja.

† अभिसंहित can scarcely bear either of these meanings. Its most probable signification, here, is 'contemplate thoroughly'.

‡ This means 'experienced', i. e., recognized as vanity.'

§ The *Váyu-puráha* has only the last two verses, and does not call them a citation. It reads सत्येन for दानेन.

|| The *Váyu-puráha* uses this expression in connexion with something else:

दिलीपस्त्वस्य पुरोऽभृत्खद्वाङ्गद् इति श्रुतिः ।

Khatwángada is, moreover, the form here presented.

¶ Whether the names particularized here, as in many other lists throughout this work, are correctly represented, or not, I do not pretend to pronounce. To this point I have already adverted; giving the reason why we must, at present, look with distrust, in most cases, upon any express or implied claim to punctual accuracy as regards Pauránik minutiae: see Vol. I., p. 153, note †. In annotating these volumes, all that, as a rule, I have undertaken to do, touching the numerous works referred to in the Translator's commentary, has been, to restrict myself to the most important and most accessible of them, and to collate these, in such manuscripts as are within my reach, and in the printed editions, with my best diligence.

\*\* *Bdla-kánda*, LXX., 40—43; *Ayodhyá-kánda*, CX., 29—34.

The god from whose navel the lotos springs became fourfold, as the four sons of Daśaratha,—Ráma, Laksh-

Vishnú,	Matsya.	Rámáyaña.
Aśmaka	Sarvakarman	Śankhaña *
Múlaka	Anaraṇya	Sudarśana
Daśaratha	Nighna	Agnivarña
Ilavila	Anamitra	Śighraga
Viśwasaha	Raghu	Maru
Dilipa	Dilípa	Praśuṣruka †
Dirghabáhu	Aja	Ambarisha
Raghu	Dirghabáhu	Nahusha
Aja	Ajapála	Yayátī :
Daśaratha	Daśaratha	Nábhága
		Aja
		Daśaratha.

The Váyu, Bhágavata, § Kúrma, and Linga agree with our text, except in the reading of a few names: as, Śataratha, || for Daśaratha the first; Vairivíra, for Ilavila; and Kítaśarman, Víddhaśarman, or Víddhakarman, for Viśwasaha. ¶ The Agni and Brahma and Hari Vaṁśa agree with the second series, with similar occasional exceptions; \*\* showing that the Puráṇas admit two series, differing in name, but agreeing in number. The Rámáyaña, however, differs from both, in a very extraordinary manner; and the variation is not limited to the cases specified; as it begins with Bhagíratha, as follows:

\* Corrected from “Śankana.” The Bengal recension of the Rámáyaña has, in the Ádi-kánda, Śankhaña; in the Ayodhyá-kánda, Khanitra.

† For the Pauránik son of Maru, *vide infra*, p. 325, l. 6.

‡ Both the genuine Rámáyaña and the Bengal recension omit Yayátī in the Ayodhyá-kánda.

§ The readings of this Puráña I have detailed, as will have been seen.

|| So read the Váyu-puráña and the Linga-puráña.

¶ *Vide supra*, p. 311, note †.

\*\* All these, so far as the Hariváṁśa is concerned, have been specified in my annotations.

maña, Bharata, and Śatrughna,\*—for the protection† of the world. Ráma, whilst yet a boy, accompanied Viśwámitra, to protect his sacrifice, and slew Tádaká. He afterwards killed Márícha with his resistless shafts;‡

Puráńas.	Rámáyańa. §
Bhagíratha	Bhagíratha
Śruta .	Kakutsthā
Nábhága	Raghu
Ambarísha	Kalmáshapáda
Sindhudvípa	
Ayutáśwa ¶	
Rítuparína	
Sarvakáma	
Sudása	
Kalmáshapáda	

The entire Pauráńik series comprises twenty descents; and that of the Rámáyańa, sixteen. Some of the last names of the poem

\* Insert 'as parts of himself,' आत्माश्चिन.

† *Sthiti*, 'stability'.

‡ यज्ञे च मारीचमिषुवाताहतं दूरं चिकिपि । "And, at the sacrifice,  
he hurled to a distance Márícha, struck by the blast of *his* shaft."

We read, in the *Rámáyańa*, *Bála-káńda*, XXX., 16—18:

इत्युत्ता वसनं रामस्यापि संधाय वेगवान् ।  
मानवं परमोदारमस्तं परमभास्तरम् ।  
चिकिपि परमकुञ्जो मारीचोरसि राघवः ॥  
स तेन परमास्त्रेण मानवेन समाहृतः ।  
संपूर्णं योजनशतं चिप्तः सागरसंस्त्रवे ॥

It appears, from this, that Márícha, struck, in the breast, by the weapon Mánava, discharged from Ráma's bow, was projected, by the impact a hundred *yojanas*, into the sea.

The story of the death of Márícha, in the guise of a golden deer, at the hands of Ráma, is told in the same poem, *Aranya-káńda*, XLIV.

§ *Bála-káńda*, LXX., 39, 40; *Ayodhyá-káńda*, CX., 28, 29.

|| Corrected from the impossible "Kakutsthā."

¶ *Vide supra*, p. 303, notes 4, §, §§, and |||.

and Subáhu and others fell by his arms. He removed the guilt of Ahalyá, by merely looking upon her. In the palace of Janaka, he broke, with ease, the mighty bow of Maheśwara, and received the hand of Sítá, the daughter of the king, self-born from the earth,\* as the prize of his prowess.† He humbled the pride of Para-súráma, who vaunted his triumphs over the race of Haihaya,‡ and his repeated slaughters of the Kshattriya tribe. Obedient to the commands of his father, and cherishing no regret for the loss of sovereignty,§ he entered the forest, accompanied by his brother (Lakshmaṇa) and by his wife, where he killed, in conflict, Virádha, Khara, Dúshaña,|| and other Rákshasas, (the headless giant) Kabandha, and Bálín ¶ (the monkey monarch).

occur amongst the first of those of the Puráñas; but there is an irreconcilable difference in much of the nomenclature. The Agní, under the particular account of the descent of Ráma, has, for his immediate predecessors, Raghu, Aja, Daśaratha, as in our text; and the author of the *Raghu Váṁśa* agrees with the Puráñas,\*\* from Dilípa downwards.

\* *Ayonijá.*

† *Virya-Sulká.*

‡ अशेषहृष्टकुलकेतुभूतम् ।

§ अगणितराज्याभिलाषः ।

|| Corrected from "Kharadúshana". The original is विराधखरदृष्ट-  
णादीन् । For Khara and Dúshaña, see the *Rámáyana*, I., I., 47; the  
*Raghuváṁśa*, XII., 42, 46; the *Bhágavata-puráṇa*; IX., X., 9; &c. &c.

¶ कबन्धवालिनी । Hence I have altered "Bali", which, however, is a form that occurs elsewhere.

\*\* With which of them, except the *Agni-puráṇa*? In the *Raghuváṁśa*, VI., 74-78, we find Dilípa, Raghu, Aja, and then, in VIII., 29, Daśaratha.

Having built a bridge across the ocean,\* and destroyed the whole Rákshasa nation, he recovered (his bride,) Sítá, whom their ten-headed (king, Rávańa,) had carried off, and returned to Ayodhyá, with her, after she had been purified, by the fiery ordeal, from the soil contracted (by her captivity), and had been honoured by the assembled gods, (who bore witness to her virtue).<sup>1</sup>

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<sup>1</sup> This is an epitome of the Rámáyańa, the heroic poem of Válmíki, on the subject of Ráma's exploits. A part of the Rámáyańa was published, with a translation, by Messrs. Carey and Marshman, several years since; but a much more correct edition of the text of the two first books, with a Latin translation of the first and part of the second, have been more recently published by Professor Schlegel,—a work worthy of his illustrious name. † A summary of the story may be found in Sir William Jones's Works, Maurice's Hindustán, Moor's Pantheon, &c. It is, also, the subject of the Uttara Ráma Charitra, in the Hindu Theatre; in the introduction to which an outline of the whole is given. The story is, therefore, no doubt, sufficiently familiar, even to English readers. It seems to be founded on historical fact; and the traditions of the south of India uniformly ascribe its civilization,

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### • वधा आमोगिधम् ।

† For Signor Gorresio's edition of the spurious *Rámáyańa*, see Vol. II., p. 190, note \*. The genuine *Rámáyańa*—which Professor Wilson does not seem to have known, save in Schlegel's composite edition of the first two books,—has been lithographed at Calcutta and Bombay. For some idea of the difference between the two, the reader is referred to the *Journal of the Royal Asiatic Society*, Vol. XIX., pp. 303—308, and to Dr. Muir's *Original Sanskrit Texts*, Part IV., pp. 377—418. I have seen, in India, no less than seven different commentaries on the real *Rámáyańa*; a copy of one of which, accompanying the text, was transcribed nearly five hundred years ago.

Bharata made himself master of the country of the Gandharvas, after destroying vast numbers of them;\* and Satrughna, having killed the Rakshasa chief, Lavaña, the son of Madhu, took possession of his capital, Mathurā.†

Having, thus, by their unequalled valour and might, rescued the whole world from the dominion of malignant fiends, Ráma, Lakshmaṇa, Bharata, and Satrughna reascended to heaven, and were followed by those of the people of Kośala;‡ who were fervently devoted to these incarnate portions of the supreme (Vishnu). §

Ráma (and his brothers) had (each,) two sons. Kuśa and Lava were the sons of Ráma; those of Lakshmaṇa were Angada and Chandraketu;|| the sons of Bharata

the subjugation or dispersion of its forest tribes of barbarians, and the settlement of civilized Hindus, to the conquest of Lanká by Ráma.

\* The original says that he destroyed thirty millions of terrible *gandharvas*: उत्तरगम्यवर्वकोटीसिस्त्रो जघान।

† Rather, "founded Mathurā"; the Sanskrit being *nivéśitá*. Moreover, the original has nothing corresponding to "his capital".

The *Váyu-purána* reads:

मधुवं सवणं हत्वा गत्वा मधुवनं च तत् ।

भृश्चेन पुरी तत्र मथुरा संजिवेश्चिता ॥

And the *Bhágavata-purána* says, at IX., XI., 14:

भृश्चम्भवः पुरं सवणं नाम राचसम् ।

हत्वा मधुवनं चक्रे मथुरां नाम वै पुरीम् ॥

Three of my copies of the *Vishnu-purána*, and two of the *Váyu*, have Madhurá, instead of Mathurá. It is not altogether certain that Madhurá was not the original name, and even that heard by Hiouen Thsang.

‡ Strictly, "people of the city of Kośala," कोशलनग्नपदाः।

§ This sentence is very freely rendered.

|| A Chandraketu, prince of the city of Chakora, who was killed by an emissary of King Śúdraka, is mentioned in the *Harshacharita*. See my edition of the *Vásavadattá*, Preface, p. 53.

were Taksha\* and Pushkara;† and Subáhu and Súrasena‡ were the sons of Śatruघna.

\* The Váyu specifies the countries or cities over which they reigned. Angada and Chitraketu§—as the Váyu terms the latter,—governed countries near the Himálaya, the capitals of which were Ángadí and Chandravakrá.|| Taksha and Pushkara were sovereigns of Gandhára, residing at Takshaśilá ¶ and Pushkarávati.\*\* Subáhu and Súrasena reigned at Mathurá; and, in the latter, we might be satisfied to find the Surasenit†† of Arrian, but that there is a subsequent origin, of perhaps greater authenticity, in the family of Yadu, as we shall hereafter see.‡‡ ‘Kuśa built Kuśasthali on the brow of the Vindhya, the capital of Kośalá; and Láva reigned at Śrávastí (*vide supra*, pp. 249, 263) in Uttara

\* Two MSS. have the elongated form, Takshaka.

† One of my MSS. has Pushkala; and so has the *Bhágavata-puráňa*.

‡ All my MSS., and most of those of the Váyu-puráňa, have Súrasena. Śrutasena: *Bhágavata-puráňa*, IX., XI., 13.

§ My MSS. have Chandraketu,—the reading of the *Raghuváňa*, XV., 90, also. But Chitraketu is the name in the *Bhágavata-puráňa*, IX., XI., 12.

॥ हिमवत्पर्वताभ्यसे स्फीती जनपदौ तयोः ।  
अङ्गदस्खाङ्गदी या तु देशे कारपथे पुरी ॥

Ángadí is, here, located in Kárappatha; as I find the name spelled. In the line following this stanza, the country seems to be named, of which Chandraketu's Chandravakrá was the capital; but, unfortunately, it is illegible in all my MSS.

The *Raghuváňa*, XV., 90, places both the brothers in Kárappatha.

¶ A large number of useful references bearing on this city will be found in Messrs. Boehtingk and Roth's *Sanskrit-Wörterbuch*, *sub voce*.

\*\* गन्धारविषये सिद्धे तयोः पुर्यौ महात्मनोः ।  
तच्चस्य दिषु विस्थाता रम्या तवशिला पुरी ।  
पुष्करसापि चीरस्य विस्थाता पुष्करावती ॥

Takshaśilá and Pushkarávati have been identified with the *Tuštila* of Ptolemy and the *Neuzelenáwus* of Arrian. For the people of Gandhára, see Vol. II., p. 174, note 2.

†† See Vol. II., p. 158, note 2.

‡‡ In Chapter XI. of this Book.

The son of Kuśa was Atithi; his son was Nishadha; his son was Nala;<sup>1</sup> his son was Nabhas;\* his son was Puñdarīka; his son was Kshemadhanwan; his son was Devánika; his son was Ahínagu;<sup>2</sup>† his son was Pári-

(northern) Kosala:

कुशस्य कोशलाः राज्यं पुरी चापि कुशस्त्री ।  
रम्या निवेशिता तेन विन्धपर्वतसागुप्त ॥  
उपरकोशले राज्यं लक्ष्मीं च महाद्वनः ।  
आदवस्ती लोकविद्याता कुशवंशं निबोधत ॥५

The Raghu Vamśa|| describes Kuśa as returning from Kuśavati to Ayodhyā, after his father's death; but it seems not unlikely, that the extending power of the princes of the Doab, of the lunar family, compelled Ráma's posterity to retire more to the west and south.

<sup>1</sup> The Bhágavata is the only Purána that omits this name; as if the author had been induced to correct the reading, ¶ in order to avoid the necessity of recognizing two 'Nalas. *Vide supra*, p. 303, note 5.

<sup>2</sup> Here, again, we have two distinct series of princes, inde-

\* Nabha, in a few MSS.

\* † Ruru has here been omitted by the Translator. One of my MSS.—that which, I believe, Professor Wilson generally, and all but exclusively, used,—here exhibits the mutilation सुतो इक्षस्य च. There is no Ruru, however, in the *Váyu-puráha*.

: Query, कोशले, in 'Kosala'?

§ This extract is from a somewhat long quotation in the *Váyu-purána*. In a verse a little before these, we are told that Ráma established a rule of ten thousand years:

दश वर्षसहस्राणि रामो राज्यमकारयत् ।

With this compare the *Linga-purána*, Prior Section, LXVI., 37.

|| XVI., 25. From the same work, XV., 97, it appears on what ground the Translator identified one of the Kuśasthalis with Kuśavati. See Vol. II., p. 172, note ¶.

¶ He reads—IX., XII., 1.—Nabha, in its stead:

कुशस्य चातिथिसाक्षात्पिष्ठदक्षतुतो चभः ।

And Nabha's son is Puñdarīka.

pátra;\* his son was Dala;<sup>†</sup> his son was Chhala;<sup>‡</sup> his son was Uktha;<sup>§</sup> his son was Vajranábha; his son

pendently of variations of individual names. Instead of the list of the text, with which the Váyu and Bhágavata nearly, and the Brahma and Hari Vánśa indifferently, conform, we have, in the Matysa, Linga, Kúrma, and Agni, the following: Ahinagu, || Sahasráswa (Sahásráya, or Sahasrabala), ¶ Chandrávaloka, Tárapída (or Táradhísá), Chandragiri, Bhánuratha (or Bhánumitra), \*\* and Śrutáyus, with whom the list ends, except in the Linga, which adds Báhula, †† killed by Abhimanyu: enumerating, therefore, from Devánika, but seven or eight princes, to the Great War, instead of twenty-three, as in the other series. The Raghu Vánśa gives much the same list as our text, ending with Agnivarńa. ¶¶

\* Bala: Bhágavata. Nala: Hari Vánśa.

† Sthala: Bhágavata. Śala: §§ Váyu and Brabma. Śila: Raghu Vánśa. ||||

‡ Omited: Bhágavata. ¶¶

\* My MSS. leave it very dubious whether the name is Páripátra or Páriyátra. There are two mountain-ranges, one imaginary, and the other real, regarding which there is, likewise, uncertainty as to the name being Páripátra or Páriyátra. See Vol. II., p. 123, note †; p. 128, notes, l. 8.

† A single MS. gives Bala.

‡ I find Śala in one MS.

§ The *Hariváñsa*, sl. 825, 826, has Ahinagu, Sudhanwan, Śala, Uktha. For Śala I find Nala and Gaya, in some MSS.

|| In some MSS. of the *Linga-puráńa* the name is Ahinara.

¶ Here, I believe, the *Linga-puráńa* inserts Śubha.

\*\* Bhánuchandra seems to be the reading of the *Linga-puráńa*.

†† I find Bríhadbala.

¶¶ *Vide infra*, p. 324, note ||.

§§ My MSS. of the *Váyu-puráńa* have Bala.

||| Not so. The *Raghuváñsa*, XVIII., 17, make Śila son of Páriyátra, and mentions no one corresponding to Chhala.

¶¶ The *Raghuváñsa* has Unnábha, son of Śila. The *Váyu-puráńa* seems to exhibit Auka.

was Śankhanábha,<sup>1\*</sup> his son was Dhyuṣhitáśwa;<sup>2†</sup> his

<sup>1</sup> Śankha: Brahma.‡ Khagaña: Bhágavata.§

<sup>2</sup> Dúshitáśwa: Váyu. Adhyuṣhitáśwa:|| Brahma. Vidhríti: Bhágavata.

\* One MS. gives Śankhańa; one, Chhampańa.

† By the kindness of Professor Monier Williams, of Oxford, I am enabled to state, that one of the MSS. of the text of the *Vishnu-purána* which formerly belonged to Professor Wilson has तस्मादधुषिताश्वः, i. e., Adhyuṣhitáśwa; another, ततो धुषिताश्वः, the same name, or else Dhyuṣhitáśwa; another, ततो व्युथिताश्वः, i. e., Vyutthitáśwa, or Ayutthitáśwa. Again, all Professor Wilson's and all my own MSS. that contain both the text and the commentary here read ततो व्युथिताश्वः; while my other MSS.—except one which has ततो धुषिताश्वः,—give तस्मादधुषिताश्वः or शङ्खणाधुषिताश्वः, i. e., Dhyuṣhitáśwa and Vyushitáśwa. Dhyuṣhitáśwa is the name—corrupted, in some copies, into Vyushitáśwa,—in the *Váyu-purána*, where we read:

शङ्खणस्य सुते विद्वान्धुषिताश्व इति श्रुतः ।

धुषिताश्वसुतस्यापि राजा विश्वसहः किं ॥

In the *Harivániśa*, likewise, the true reading, as shown by my best MSS., is, undoubtedly, Dhyuṣhitáśwa. This has been corrupted into Vyushitáśwa, and regularized into Adhyuṣhitáśwa. Vyutthitáśwa looks like a heedless and uninquiring venture at emendation, on the part of the commentator on the *Vishnu-purána*.

Conclusively, we find, in the *Raghuvániśa*, XVIII., 23:

तस्मावसाने हरिदशधाम

पिञ्च प्रपेदे पदमश्चरूपः ।

वेलातटेषुषितसैनिकाश्वं

पुराविदी य धुषिताश्वमाङ्गः ॥

"On his [Śankhańa's] death, one endued with the effulgence of the sun, handsome as the Aświns, and whom those conversant with antiquity call Dhyuṣhitáśwa,—the horses of his troops having encamped on the declivity of the sea-shore,—acceded to the dignity of his fathers."

My best MSS. of the *Raghuvániśa* read as above; and the best MSS. of Mallinátha's commentary that I have access to give, likewise, Dhyuṣhitáśwa. Moreover, from a grammatical point of view, Kálidása's very etymology, and, similarly, Mallinátha's gloss, unquestionably favour this name, as against Vyushitáśwa.

The strange, but not unjustifiable, name Dhyuṣhitáśwa would naturally

son was Viśwasaha;<sup>1\*</sup> his son was Hiraṇyanābha,† who was a pupil of the mighty Yigin Jaimini, and communicated the knowledge of spiritual exercises to Yájnavalkya.<sup>2</sup> The son of this saintly king was

<sup>1</sup> Omitted: Brahma and Bhágavata.

<sup>2</sup> Omitted: Brahma and Hari Vanśa; but included, with similar particulars, by the Váyu,<sup>§</sup> Bhágavata, and Raghu Vanśa.

provoke, to a careless scholar, a surmise of mistake; and the close resemblance between व्युत्थिता and व्युत्थिता, hastily written, may have seemed to support such a surmise. We thus see how, in all likelihood, Vyushitáśwa originated.

"Abhyutthitáśwa", the name in the former edition of the work under annotation, is in none of the MSS. that were used by Professor Wilson; and I have dismissed it for Dhyushitáśwa. It may be added, that Vyutthitáśwa is the name in the translation of the *Vishnu-puráńa* that was prepared for the Professor in Bengal.

Messrs. Boehltingk and Roth, in their *Sanskrit-Wörterbuch*, referring to Professor Lassen,—who confessedly copies from Professor Wilson,—insert Adhyushitáśwa, an unavowed alteration of Adyúshitáśwa.

Turning, for comparison, to the *Sanskrit Dictionary* of Dr. Goldstücker, we here find that very critical work not only scrupulously holding with Professor Wilson, even to his long and short vowels, but doing so in silence, and, manifestly, without any care of verification. Abhyutthitáśwa is registered; and equally is Adbyúshitáśwa,—a name I have found nowhere,—for the constituent participle of which, rendered "very diseased," recourse is had to the verb उश, *agrotare*, a mere invention, there is reason to suspect, of the grammarians. At the same time, Kálidása's word should seem to have escaped the observation of the learned and researchful lexicographer.

\* And *Harivamśa*. • § Śankhaṇa: *Váyu-puráńa* and *Raghuvamśa*.

|| On this and "Dúshitáśwa", see note † in the preceding page and the present.

\* And so reads the *Váyu-puráńa*.

† In one view, the *Bhágavata-puráńa*, IX., XII., 2, 3, has, instead of Ahinagu, &c., Aniha, Páriyátra, Bala, Sthala, Vajranábha, Khagaṇa, Vi-dhriti, Hiraṇyanábha.

‡ The expression "knowledge of spiritual exercises" is to render *yoga*.

§ Premising the name of Viśwasaha, the *Váyu-puráńa* states:

हिरण्याभः कौशलो वसिष्ठस्तुतोऽभवत् ।

Hiraṇyanábha seems, thus, to be called the Vasishtha of Kośala. But

Pushya;\* his son was Dhruvasandhi;<sup>1</sup> his son was

See, also, p. 58, *supra*, where Kauśalya is, likewise, given as the synonym of Hiraṇyānābha;† being, as the commentator observes, his Viśeshānam, his epithet or attribute,—born in, or king of, Kośala. The Vāyu, accordingly, terms him हिरण्यानाभः कौशल्यः; but, in the Bhāgavata,‡ the epithet Kauśalya is referred, by the commentator, § to Yājnavalkya, the pupil of Hiraṇyānābha: यतः सकाशात्कौशल्यो याज्ञवल्क्यं चूपिरथात् योगमध्यगतः। The author of the Raghu Vāniśa, not understanding the meaning of the term, has converted Kauśalya into the son of Hiraṇyānābha.|| Raghu Vāniśa, XVIII., 27. The Bhāgavata, like our text, calls the prince the pupil of Jaimini; the Vāyu, more correctly, पौचस्य शिष्यः, ‘the pupil of the sage’s grandson’. There seems to be, however, something unusual in the account given of the relation, borne by the individuals named, to each other. As a pupil of Jaimini, Hiraṇyānābha is a teacher of the Sāma-veda (*vide supra*, p. 58); but Yājnavalkya is the teacher of the Vājasaneyi branch of the Yajus (*vide supra*, p. 57). Neither of them

some MSS. have Kauśilya, not Kauśalya. *Vide supra*, p. 58, note †.

\* Then follows the stanza:

पौचस्य जीमिनेः शिष्यः सृतः०सर्वैषु शर्मसु ।

शतानि संहितानां तु पञ्च योऽधीतवांसतः ॥

Here, as before, Hiraṇyānābha is associated with five hundred *Saṅhitās*.

\* In the *Harivaihśa*, *sl.* 827, 828, we find Dhyushitāswa, and then Pushya.

† Corrected from “Hiraṇyagarbha”, a mere slip of the pen.

‡ IX., XII., 4:

शिष्यः कौशल्यं अथात् याज्ञवल्क्योऽथगायतः ।

योगं महोदयमृषिर्दद्यपन्निभेदगम् ॥

“C'est de ce maître que le Rishi Yādjavalkya, qui était né dans le Kōçala, apprit le Yôga de l'Esprit suprême, ce Yôga qui donne des facultés si puissantes, et qui tranche le lien du cœur.”

§ Śridhara.

|| The *Raghuvaihśa*, proceeding, makes Kauśalya father of Brahmishtha; him, father of Putra; and him, father of Pushya.

Sudarśana; his son was Agnivarṇa; his son was Sīghra; his son was Maru,<sup>2</sup> who, through the power of devotion (Yoga), is still living in the village called Kalāpa,\* and, in a future age, will be the restorer of the Kshattriya race in the solar dynasty.† Maru had a son named Prasuṛuta; his son was Susandhi;‡ his son was Amarsha;§ his son was Mahaswat;¶ his son was Viśrutavat;<sup>4</sup>|| and his son was Brīhadbala,<sup>¶</sup> who was killed, in the

is specified, by Mr. Colebrooke, amongst the authorities of the Pātanjala or Yoga philosophy; nor does either appear as a disciple of Jaimini, in his character of founder of the Mimānsā school. Transactions of the Royal Asiatic Society, Vol. I.\*\*

<sup>1</sup> Arthasiddhi: Brahma Purāṇa and Hari Vāṁśa.

<sup>2</sup> Maruta: Brahma Purāṇa and Hari Vāṁśa. These authorities†† omit the succeeding four names. \*

<sup>3</sup> Sahaswat: Vāyū.

<sup>4</sup> Viśwasāhwan:‡‡ Bhāgavata.

\* The *Harivāḥṣa* has Kalāpadwipa; some MSS. reading Kāliyadwipa. For the situation of the village of Kalāpa, *vide supra*, p. 197, note ||.

† आगामियुगे सूर्यवंशवत्प्रवर्तयिता भविष्यति । The *Vāyū-purāṇa* seems to declare, that he will reestablish the Kshattras in the nineteenth coming *yuga*:

एकोनविंश्युगे वृत्तप्रवर्तकः प्रभुः ।

Some MSS. read एकोनविंश्श०, 'twenty-ninth.'

‡ All my MSS. but two—showing Susandhi,—have Sugavi. Sandhi is the reading of the *Bhāgavata-purāṇa*, IX., XII., 7. The *Vāyū-purāṇa* has Susandhi, distinctly.

§ Amarshaṇa: *Bhāgavata-purāṇa*.

|| One MS. has Viśwāhā.

¶ The *Bhāgavata-purāṇa*, IX., XII., 7, 8, names Viśwasāhwan, Pra-senajit, Takshaka, Brīhadbala.

\*\* Or Colebrooke's *Miscellaneous Essays*, Vol. I., pp. 230—236, 296.

†† *Harivāḥṣa*, §. 829, 830.

‡‡ Corrected from "Viśwasāha."

Great War,\* by Abhimanyu, the son of Arjuna.† These are the most distinguished princes in the family of Ikshwáku. Whoever listens to the account of them will be purified from all his sins.<sup>1‡</sup>

<sup>1</sup> The list closes here; as the author of the Puráñas, Vyása, is contemporary with the Great War. The line of Ikshwáku is resumed, prophetically, in the twenty-second chapter.

\* Bhárata-yuddha.

† The former edition had "Anjuna", by error of the press.

: एते हीत्ताकुभूपालाः प्राधान्येन मयोदिताः ।  
एतेषां चरितं शुखं सर्वपापैः प्रसुच्यते ॥

## CHAPTER V.

Kings of Mithilá. Legend of Nimi, the son of Ikshwáku. Birth of Janaka. Sacrifice of Siradhwaja. Origin of Sítá. Descendants of Kuśadhwaja. Kriti the last of the Maithila princes.

THE son of Ikshwáku, who was named Nimi,<sup>1</sup> instituted a sacrifice that was to endure for a thousand years, and applied to Vasishtha to offer the oblations.\* Vasishtha, in answer, said, that he had been preengaged, by Indra, for five hundred years, but that, if the Raja would wait for some time, he would come and officiate as superintending priest.† The king made no answer; and Vasishtha went away, supposing that he had assented.: When the sage had completed the performance of the ceremonies he had conducted for Indra, he returned, with all speed, to Nimi, purposing to render him the like office. When he arrived, however, and found that Nimi had retained Gautama and other priests to minister at his sacrifice, he was much displeased, and pronounced upon the king, who was then asleep, a curse, to this effect, that, since he had not intimated his intention, but transferred to Gautama the duty he had first entrusted to himself, Vasishtha, Nimi

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<sup>1</sup> None of the authorities, except the Váyu and Bhágavata, contain the series of kings noticed in this chapter.

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\* "Chose Vasishtha as the *hotri*," literally.

† *Ritwig..*

‡ Here the scholiast quotes a proverb, मौर्ण संमतिलक्षणम्, which may be translated, almost word for word, "Silence implies consent."

should, thenceforth, cease to exist in a corporeal form. When Nimi woke, and knew what had happened, he, in return, denounced, as an imprecation upon his unjust preceptor, that he, also, should lose his bodily existence, as the punishment of uttering a curse upon him, without previously communicating with him. Nimi then abandoned his bodily condition. The spirit of Vasishta, also, leaving his body, was united with the spirits of Mitra and Varuna, for a season, until, through their passion for the nymph Urvashi, the sage was born again, in a different shape.\* The corpse of Nimi was preserved from decay, by being embalmed with fragrant oils and resins; and it remained as entire as if it were immortal.<sup>†</sup> When the sacrifice was concluded,

\* This shows that the Hindus were not unacquainted with the Egyptian art of embalming dead bodies. In the Kási Khaṇḍa, s. 30, an account is given of a Brahman who carries his mother's bones, or, rather, her corpse, from Setubandha (or Rámeśwara) to Kási. For this purpose, he first washes it with the five excretions<sup>‡</sup> of a cow, and the five pure fluids, (or, milk, curds, ghee, honey, and sugar).<sup>§</sup> He then embalms it with Yakshakardama ||

<sup>\*</sup> For a more literal rendering of this sentence, see *Original Sanskrit Texts*, Part I., pp. 73, 74. The notes in the latter page may, also, be consulted to advantage.

<sup>†</sup> निमेरपि तच्चरीरमतिमनोहरतेलगन्धादिभिरुपसंस्क्रियमाणं वैव  
क्षेदादिकं दोषमवाप। सद्यो मृतमिव तस्थौ। The whole of this paragraph would admit of being much more closely Englished.

<sup>‡</sup> They can hardly be generalized as "excretions". For particulars, see note \*\* to p. 193, *supra*.

<sup>§</sup> So says Raghunandana, in the *Jyotistattwa*.

<sup>||</sup> According to Colebrooke, in his edition of the *Amara-koṣa*, it consists of "camphor, agallochum, musk, and bdellium (or else the three first, with saffron and sandal-wood), in equal proportions."

the priests applied to the gods, who had come to receive their portions, that they would confer a blessing upon the author of the sacrifice. The gods were willing to restore him to bodily life; but Nimi declined its acceptance, saying: "O deities, who are the alleviators of all worldly suffering, there is not, in the world, a deeper cause of distress than the separation of soul and body. It is, therefore, my wish to dwell in the eyes of all beings, but never more to resume a corporeal shape." To this desire the gods assented; and Nimi was placed, by them, in the eyes of all living creatures; in consequence of which, their eyelids are ever opening and shutting.\*

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(a composition of agallochum, camphor, musk, saffron, sandal, and a resin called Kakkola), and envelopes it, severally, with Netra vastra (flowered muslin), Patīmbara (silk), Surasa vastra (coarse cotton), Mánjishthavásas† (cloth dyed with madder), and Nepálā Kambala (Nepal blanketing). He then covers it with pure clay, and puts the whole into a coffin of copper (Támra sañpūtaka).‡ These practices are not only unknown, but would be thought impure, in the present day.

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\* ततो भूतान्युबोधनिमेषं चक्षुः । This legend would connect the word *nimisha*, 'wink', with the name of Nimi.

† Corrected from "Mánjishtha", which means only "dyed with madder".

‡ धर्मजयोऽपि धर्माता मातुभक्तिपरायणः ।  
आदायास्तीव्यथो मातुर्गंगमार्गस्थितोऽभवत् ॥  
पञ्चगवेण सखाय्य ततः पञ्चामृतेन वै ।  
यश्चक्रद्दमलेपेन लिह्वा पुष्टिः प्रपूज्य च ॥  
आकेष्य नेत्रवस्त्रेण ततो माज्जिष्ठवाससा ।  
नेपालकम्बलेनाथ मृदा चाथ विशुद्धया ।  
तामसंपुटके छत्ता मातुरङ्गायण्हो वणिक् ॥

In the text of my MS., *pattāmbara* and *surasavastra* do not appear; but the latter is given as a gloss on *netrāvastra*.

As Nimi left no successor, the Munis, apprehensive of the consequences of the earth being without a ruler, agitated the body of the prince,\* and produced, from it, a princee, who was called Janaka, from being born without a progenitor.† In consequence of his father being without a body (videha), he was termed, also, Vaideha (the son of the bodiless); and (he, further, received the name of) Mithi, from (having been produced by) agitation (mathana).‡ The son of Janaka was Udá-

\* These legends are intended to explain, and were, probably, suggested by, the terms Videha‡ and Mithilā, applied to the country upon the Gunduk and Coosy§ rivers, the modern Tirhoot. The Rámáyaña|| places a prince named Mithi between Nimi and

अपुत्रस्य तस्य भूमजः शरीरमराजकमीरवस्ते मुनयोऽरण्णां ममन्युः।  
All my MSS. have अरण्णां, by which we are to understand the nether piece of timber used to produce fire, by attrition, at sacrifices,—the *arani* containing a socket, into which the king's body was introduced, by way of upper *arani*. On the reading अरण्णा, things would be reversed, and a socket for the upper *arani* would be furnished in the royal corpse.

The *Váyu-purána* says:

तस्य पुचो मिथिर्नाम जनितः पर्वभिस्त्रिभिः ।

अरण्णां मेष्टमानार्थं प्रादुर्भूतो महायशः ।

गान्धा मिथिरिति खातो जननाञ्जनकोऽभवत् ॥

A very complete dissertation on the *arani* will be found in Dr. Goldstücker's *Sanskrit Dictionary*, *sub voce*.

+ तत्र च कुमारो जन्मे । जननाञ्जनकसंज्ञां चासाववाप । It was by reason of the peculiar way in which he was engendered, that he was called Janaka.

The *Bhágavata-purána*, IX., XIII., 13, says:

जन्मना जन्मः सोऽभूदैहस्तु विदेहजः ।

"On l'appela Djanka à cause de la manière dont il était né", etc.

‡ Corrected from "Vaideha". See Vol. II., p. 165.

§ For these two rivers, see Vol. II., p. 146, note 3.

|| *Bála-kánda*, LXX., 4.

vasu;\* his son was Nandivardhana; his son was Suke<sup>t</sup>u;† his son was Devaráta; his son was Bríhaduktha;‡ his son was Mahávrya;§ his son was Satyadhríti;|| his son was Dhrishtaketu; his son was Haryaśwa; his son was Maru; his son was Pratibandhaka;¶ his son was Kritaratha;\*\* his son was Krita;†† his son was Vi-

Janaka, whence comes the name Mithilá. In other respects, the list of kings of Mithilá agrees, except in a few names. Janaka, the successor of Nimi, is different from Janaka who is celebrated as the father of Sítá. One of them—which, does not appear,—is, also, renowned as a philosopher, and patron of philosophical teachers. Mahábhárata, Moksha Dharma. According to the Váyu Purána, Nimi founded a city called Jayanta, near the Áśrama of Gautama.++ The remains of a city called Janakpur, on the northern skirts of the district, are supposed to indicate the site of a city founded by one of the princes so named.

\* Two of my MSS. have Udárasu.

† The majority of my MSS. have Swaketu. But Suke<sup>t</sup>u is the accepted reading, as in the Rámáyaña, Bála-kánda, LXXI., 5, 6; &c. &c.

‡ Bríhadraha: Rámáyaña.

§ Mahávira: Rámáyaña.

|| Two MSS. give Sudhṛiti, the reading of the Rámáyaña and Váyu-purána. The Bhágavata-puráña exhibits Sudhṛiti and Sudhṛít in one and the same stanza.

¶ In one copy I find Pratíka. Pratindhaka is read in the Rámáyaña and Váyu-purána, and is, almost certainly, the correct name. Pratipaka is the Bhágavata's ordinary corruption. The Bengal Rámáyaña has, according to Signor Gorresio, Prasiddhaka.

\*\* One MS. has Kritiratha; another, Śrutiratha. Kirttiratha is the reading of the Rámáyaña and Váyu-purána. The Bengal Rámáyaña has Kritiratha, in Signor Gorresio's edition.

†† I find Kriti. The Rámáyaña, the Váyu-purána, and the Bhágavata have Devamidha.

:: ओऽसी निवेश्यामास पुरं देवपुरोपमम् ।

जयत्तमिति विद्धातं गौतमस्त्रमाभितः ॥

budha;\* his son was Mahádhriti;† his son was Kritiráta;‡ his son was Mahároman;§ his son was Suvarńaroman;|| his son was Hraswaroman; his son was Síradhwaja.

Síradhwaja ploughing the ground, to prepare it for a sacrifice (which he instituted), in order to obtain progeny, there sprang up, in the furrow, ¶ a damsel, who became his daughter, Sítá.<sup>1\*\*</sup> The brother of Síradhwaja

<sup>1</sup> This identifies Síradhwaja with the second Janaka, the father-in-law of Rámá. The story of Sítá's birth, or, rather, discovery, is narrated in the Árańya Káńda of the Rámáyańa, the Vana Parvan of the Mahábhárata, and in the Váyu, Brahma Vaivarta, Kálíká, and other Puráńas.

\* Viśruta is the name in the *Bhágavata-purána*.

† The *Váyu-purána* shows both this and Dhriti. One of them is, perhaps, for the sake of metre. *Vide infra*, p. 335, note †. The *Rámáyańa* seems to have Mahidhraka, corrupted, in some copies, into Mahán-dhraka; while the Bengal recension has Andhaka.

‡ Kratiráta occurs in one MS. Kírtiráta: *Rámáyańa* and *Váyu-purána*.

§ The inferior character of the Bengal recension of the *Rámáyańa* is evidenced by the fact that it here reads, at variance with all authority, Kritíroman.

|| A single copy has Swarároman, the synonymous reading of the *Rámáyańa*, of the *Váyu-purána*, and of the *Bhágavata*.

¶ Síre, 'on his ploughshare'; for which the word for 'plough' seems to be here used by synecdoche. In the *Bhágavata-purána*, IX., 13, 18, we read as follows:

सीता सीरायतो जाता तस्मात्सीरध्वजः स्मृतः ।

\*\* The *Váyu-purána*, having named Síradhwaja, says:

उद्दिन्ना द्रष्टवो देवं सीता राजा यशस्विणी ।

Sáúśapáyana interrupts with questions, which the other interlocutor, Súta, answers as follows:

अभिषेचे द्वाथमाणे अश्वमेधे महात्मणः ।

विघ्नाणा सुप्रयुक्तेन तस्मात्साकुसमुत्प्रिता ॥

was Kuśadhwaja, who was king of Kási:<sup>1\*</sup> he† had a son, also, named Bhánumat:<sup>2</sup> The son of Bhánumat was Śatadyumna;‡ his son was Śuchi;§ his son was Úrjaváha;|| his son was Satyadhwaja;¶ his son was

<sup>1</sup> The Rámáyańa<sup>\*\*</sup> says, 'of Sánkásyá', †† which is, no doubt, the correct reading. ‡‡ Fa Hian found the kingdom of Sang-kia-shi in the Doab, about Mainpooree. §§ Account of the Foo-kue-ki. ¶¶ The Bhágavata makes Kuśadhwaja the son of Siradhwaja. ¶¶

<sup>2</sup> The Bhágavata differs from our authority, here, considerably, by inserting several princes between Kuśadhwaja and Bhánumat; or, Dharmadhwaja, who has two sons, Kritadhwaja and Khándíkya: the former is the father of Keśidhwaja; the latter, of Bhánumat. \*\*\* See the last Book of the Vishnú.

\* The text of all my MSS. but two has साङ्काश्वाधिपति:, 'king of Sánkásyá'. And herewith agrees the Váyu-puráńa. See the quotation in note \*\*\*, below. I have corrected the Translator's "Sankaśya".

† Namely, Siradhwaja.

‡ One MS. gives Sudyumna. Pradyumna: Váyu-puráńa.

§ In the Váyu-puráńa the name is Muni.

|| Or the equivalent Úrjavaha, in some copies; as in the Váyu. One MS. has Urja.

¶ Variants, each in one MS.: Śatadhwa and Bharadwája.

\*\* Bálakánda, LXXI., 19. Just before, the Rámáyańa states that Kuśadhwaja conquered Sánkásyá from Sudhanwan.

†† And so reads the Váyu-puráńa. See note \*\*\*, below.

‡‡ See the note next following.

§§ For Sánkásyá, its site, &c., see the Journal of the Asiatic Society of Bengal, 1865, Part I., pp. 195–203.

¶¶ See the Journal of the Royal Asiatic Society, Vol. V., p. 121.

¶¶ See the next note.

\*\*\* This requires correcting. According to the Bhágavata-puráńa, IX., XII., 19–21, Siradhwaja begot Kuśadhwaja; he, Dharmadhwaja; he, Kritadhwaja and Mitadhwaja; Kritadhwaja, Keśidhwaja; Mitadhwaja, Khándíkya; Keśidhwaja, Bhánumat.

But the Vishnú-puráńa has the support of the Váyu-puráńa, with regard to the relationship between Siradhwaja, Kuśadhwaja, and Bhánumat:

सीरध्वजासुआतसु भानुमाद्वाम मैथिलः ।

धाता कुशध्वजस्तस्य साङ्काश्वाधिपतिर्नृपः ॥

Kuni;<sup>1\*</sup> his son was Anjana;† his son was Ritujit; his son was Arishfanemi;<sup>2</sup> his son was Śrutayus;§ his son was Supárswa;|| his son was Sanjaya;<sup>3</sup> his son was Kshemári;<sup>4</sup>¶ his son was Anenas;<sup>5</sup> his son was Mínaratha;<sup>6\*\*</sup> his son was Satyaratha; his son was Sátyarathi;<sup>7</sup> his son was Upagu;<sup>8††</sup> his son was Śruta;<sup>9</sup> his son was Śáswata;<sup>10</sup> his son was Sudhanwan;<sup>11</sup> his son was Subhása; §§ his son was Suśruta;<sup>11</sup> his son was

<sup>1</sup> Śakuni; and the last of the series, according to the Váyu.||

<sup>2</sup> Between this prince and Śuchi the series of the Bhágavata is: Sanadhwa, Úrdhwaketu, Aja, Purajit.¶¶ The following variations are from the same authority.

<sup>3</sup> Chitraratha.

<sup>4</sup> Kshemádhi.\*\*\*

<sup>5</sup> Omitted.

<sup>6</sup> Samarattha.

<sup>7</sup> Omitted.

<sup>8</sup> Upaguru.

<sup>9</sup> Upagupta..

<sup>10</sup> Vaswananta.

<sup>11</sup> Yuyudhan, ††† Subbhásha, Śruta.

\* The *Váyu-purána* has Śakuni; and then follow Swágata, Suvarchas, Sutoya, Suśruta, Jaya, &c.

† In one copy, Arjuna.

‡ Kratujit, in two MSS.; Kuntijit, in one.

§ A single MS. gives Śatayus.

|| Supárswaka, the longer form, in the *Bhágavata-purána*.

¶ One MS. has Kshemádhi; another has Kshemavat, followed by Váramatha, after whom comes Sátyarathi.

\*\* One copy has Mánaratha. Also see the last note.

†† In one MS. the name is Upagupta. In another MS., which I purchased at Ajmere, occur Upagu, Upagupta, Upayuta, Swágta (Swágata?), Suvarchas, Supárswa, Sustuta, Jaya, &c. Compare note \*, above.

‡‡ Vasuvargas, in one copy.

§§ One MS. gives Subbhávyā.

¶¶ See note \*, above.

¶¶ Corrected from "Purujit".

\*\*\* Corrected from "Kshemadhi".

††† Corrected from "Yuyudhána".

Jaya; his son was Vijaya; his son was Řita;\* his son was Sunaya;<sup>1</sup> his son was Vítahavya; his son was Dhriti;† his son was Bahuláśwa; his son was Kriti;‡ with whom terminated the family of Janaka. These are the kings of Mithilá, who, for the most part, § will be<sup>2</sup> proficient in spiritual knowledge.<sup>3</sup>

<sup>1</sup> Śunaka.

<sup>2</sup> आत्मविदाश्रयणो\* भविष्यति॥ is the reading of all the copies; but why the future verb, 'will be', is used does not appear.

<sup>3</sup> Descendants of two of the other sons of the Manu are noticed in the Bhágavata. From Nriiga, it is said, proceeded Sumati, Bhútajyotiś, Vasu, Pratika, Oghavat, and his sister Oghavati, married to Sudarśana.¶ The Linga\*\* gives three sons to Nriiga,—Vrisha, Dhruṣṭaka, and Rañadhrishfa, †† and alludes to a legend of his having been changed to a lizard, by the curse of a Brahman. Narishyanta's descendants ‡‡ were Chitrasena, Daksha, Madhwat, §§ Púrva, Indrasenā, Vitihotra, Satyaśravas, Uruśravas,

\* K'ita seems to be the name in the *Váyu-puráña*.

† The *Váyu-puráña* seems to place, here, Manodhriti, whom it forthwith calls Dhriti. Perhaps the first name is a lengthening of the second, to fill out the line. *Vide supra*, p. 332, note †. One of my MSS. of the *Vishnú-puriāna*, which I procured from Arrab, gives, instead of Vítahavya, Dhritahavya, followed by Sanjaya, Jitáśwa, Dhriti.

‡ The *Bhágavata-puráña* gives him a son, Vasín.

§ *Práchuryeṇa*, 'abundantly'.

|| One of my MSS. has the present, भवति; and this tense is implied in the parallel passage of the *Bhágavata-puráña*.

¶ *Bhágavata-puráña*, IX., II., 17, 18.

\*\* Prior Section, LXVI., 46; where, however, I find Dhruṣṭha, Dhruṣṭafaketu, and Rañadhrishfa.

†† It looks as if there were some confusion between these persons and the *Matsya-puráña*'s sons of Dhruṣṭha and their father. *Vide supra*, p. 255, note 2.

‡‡ *Bhágavata-puráña*, IX., II., 19—22.

§§ I find Miñhwas. Professor Wilson's "Madhwat" is, almost certainly, wrong. Pauránik names that are restrictively so, are, with rare exceptions,

Devadatta, Agniveśya (also called Játukarṇa\*), a form of Agni, and progenitor of the Ágniveśya Brahmans.† In the Brahma Purána and Hari Vaṁśa, the sons of Narishyat—whom the commentator on the latter considers as the same with Narishyanta;‡—are termed Śakas (Sacæ or Scythians); whilst, again, it is said, that the son of Narishyanta was Dama, or, as differently read, Yama. As this latter affiliation is stated in the authorities, it would appear as if this Narishyanta was one of the sons of the Manu: but this is only a proof of the carelessness of the compilation; for, in the Vishnu,§ Váyu, and Márkanādeya Puráñas, Narishyanta, the father of Dama, is the son of Marutta, the fourteenth of the posterity of Dishiṭa or Nedishtha.||

significant. In the generality of instances, it is only when we recede into rather remote antiquity, that there is a difficulty in making Hindu proper names amenable to etymological investigation.

\* Likewise called Kánina.

† The Ágniveśyáyanas.

‡ We have, here, only two forms of one name.

§ *Vide supra*, p. 353.

|| Corrected from "Nédishṭa."











